

Gurumat Siddhant

गुरुमत सिद्धांत

A Science of Spirituality Scripture for Dawn of the Golden Era



Written by Param Sant Kirpal Singh (R)
Dedicated to Hazur Baba Sawan Singh (L)

Part II-A.

Gurumat Siddhant
(Principles of the Path of Perfect Masters-
Sant-Mat or Surat-Shabd Yoga)

An abridged Translation from the Gurmukhi / Punjabi Original:
'Gurmat Sidhant'



*Dedicated
to the Almighty God
working through all Masters Who have come
and Baba Sawan Singh Ji Maharaj
at Whose Lotus Feet the writer
imbibed sweet elixir of
Holy Naam -- the Word.*

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a ma

THE LORD (*Swami* स्वामी)

What is God?

Is there any such Being, in reality? What is the power that enlivens this universe and makes it carry on according to a plan? Is that power conscious or inert? If it is really inert, how then are the sun, the moon and the stars all revolving according to law? How are we related to that power? Whence did this universe originate, when did it come into being and how did such a thing happen? Such questions always face every individual. Book after book has been written on the subject. Many a man has had his day here, and has departed. Many are still pondering over these questions, but they remain ever fresh.

सदियों फ़िलासफ़ी की चुनां व चुनीं रही,
लेकिन खुदा की बात जहां थी वहीं रही।

-- अकबर अल्लाहाबादी

Centuries have passed in wrangling over the hows and whys of philosophy. But the discussion about God is still where it was in the beginning.

The mind of man is capable of great flights of imagination, but the doubts it does not shed. The subject of God is not comprehended, and man continues to wander in the dense forest of his intellect.

There are theists and atheists. According to the latter, the existence of God is a mere fabrication of the timid. It is just a device to hide their cowardice, and a prop to lean on. Because God is not visible either with telescopes or microscopes, the atheists say that He can have no existence. Both the believers, who believe in a God, about whom they have heard or read, and the non-believers, are unhappy.

Khwaja Hafiz has gone to the extent of saying:

हदीस अज मुतरिबो मय गो व राजे दहर कमतर जू।

के कस नक्शूद व नक्शायद ब हिकमत ई मुइम्मा रा।

-- ख्वाजा हाफिज़

Talk of Wine and the Singer, delve not into the mysteries of the world; no one has solved, nor will ever solve this riddle through reasoning.

Talk of the Master and his Name (the Wine) alone. Do not delve into the secret of the universe, for no one has up till now solved this riddle, nor will anyone ever do so by means of intellect and reasoning alone.

All these questions are within the limits of time and space and the sphere of Maya माया (delusion). There is no answer to them; but in spite of all this, they persist in the mind. People often say that if God-realization is so difficult, why should we strive for it. The answer to this question is that just as a hungry man cannot live without food, similarly we cannot live without the Lord.

St. Augustine has said,

Thou, O! God, hast made us unto Thyself, and the heart of man is ever restless until it rests in Thee.

People remember God for a variety of reasons. Lord Krishna, in the Bhagavad Gita (the Song Celestial), has said,

चतुर्विधा भजन्ते माम् जनाः सुकृतिनोऽर्जुन।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भारतर्षभ॥

-- श्रीमद्भगवद्गीता 7:16)

Four categories of persons pray to the Lord, namely, the sufferers, the pleasure-seekers, the devotees and the wise: the sufferers for the alleviation of their suffering, the pleasure-seekers for the gratification of their pleasures, the devotees for the attainment of knowledge, and the wise for the realization of His beatitude.

The reply of Perfect Saints to questions concerning whence this universe originated, and when and how, is that we should approach the Creator Himself for the answer. Those who have realized Him, have annihilated their self. They have gone beyond the limits of time and space, and the spheres of cause and effect.

ऐ दिले, ज़ जां गुज़र कुन ता जाने—जां बबीनी ।

बगुज़ार ई जहां—रा ता आं जहां बबीनी ।

O mind, visit the place where you can see the Beloved; give up this world so that you may see the other world.

Rise above your body, so that you may see the Sustainer of all. Get out of this world, so that you may see the world above.

आपि सति कीआ सभु सति ॥ आपे जानै अपनी मिति गति ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 284)

He, the Lord, is true; His creation is true; He Himself knows His design and its purpose.

करते की मिति न जानै कीआ ॥ नानक जो तिसु भावै सो वरतीआ ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 285)

The created one cannot know the design of the Creator; O Nanak, that alone happens which He Wills.

On realizing Him, these questions are automatically answered.

These interesting topics can be discussed at leisure, when we reach the destination. At our present stage, only those questions are necessary, which relate to the path leading to Him. If you wish to know here and now, enquire of those who have reached the spiritual regions, where the Lord is manifest. God cannot be known by reasoning, the reading of books and philosophical discussions. Doubtless, through them we can get an idea of His Reality and the existence of His power. But in order to realize Him as a fact, we will need to experiment in the laboratories of the Saints, and experience Him for ourselves. Some scientists say there is no proof of His existence. They do not even feel the necessity of believing in Him.

A study of ancient history and religious Scriptures shows that the ancient people worshipped the forces of nature such as the moon, the sun and so forth in order to strengthen their belief in God. They also coined different names for Him and as a result, the world has become entangled in the cobwebs of these names.

Saints and holy men do not involve us in the verbiage of these names, but tell us that no name can describe Him and that there is no use in quarrelling over the different names. All of them are His names. We call water 'eau' in French, 'hudor' in Greek, 'ma' in Arabic, 'jal' in Hindi, 'water' in English and so on. It makes little difference, if we use any of these terms. But our thirst can only be quenched, when we get the actual water itself. Guru Nanak says,

नानकु वेचारा किआ कहै ॥ सभु लोकु सलाहे एकसै ॥

सिरु नानक लोका पाव है ॥ बलिहारी जाउ जेते तेरे नाव है ॥

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1168)

What can poor Nanak say? All praise the One Lord; Nanak places his head on the feet of such people. I am a sacrifice to Your Names, as many as there are, O Lord.

Guru Gobind Singh has mentioned more than a thousand names of the Lord in the Jaap Sahib. He, however, emphasizes the necessity of understanding the real significance of the names, and advises that one should go beyond them, and realize the "Named One" who is the object of all of them.

As has been mentioned before, correct information about God can only be had from those who have realized Him in the transcendent regions, for their knowledge is neither merely a matter of imagination, nor has it been gathered from religious scriptures or hearsay. They have seen Him with their own eyes. They have, by expanding and illuminating their consciousness, experienced Him and have made others experience Him. Even today, they can make the seekers after God realize Him.

Where is God?

Ignorant persons think that God lives beyond the skies or beneath the depth of the oceans. Great souls realize Him in their hearts, and Perfect Saints see Him everywhere, both within and without. Saints and holy men say that He pervades the entire universe, and that the universe is in Him.

इहु जगु सचै की है कोठड़ी सचे का विचि वासु ।।

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 463)

The world is the abode of the True One. He Himself dwells in it.

This universe is His body, in which He dwells. He pervades every atom in the same way, as the soul pervades every pore of the body and is enabling it to function. The body is reduced to dust, when the soul leaves it. Similarly, this universe is destroyed, when He withdraws His power from it. The Akash आकाश (Ether), from which this universe is made and the Prana प्राण (Life Energy), which runs it, are powers created by the Lord. He is the Creator, the Sustainer and the Destroyer of the entire universe.

God is beyond Mind and Intellect

The infinite Universe of universes and worlds is before our eyes. But there is present, behind it, an indescribable power which is running the entire "show". Even those who do not admit the reality of religion, and say that man cannot know God's nature and form, do not deny the existence of this Supreme Power. The well-known philosopher, Herbert Spencer, came to the conclusion that Reality is neither known, nor can it be known by anyone. He wanted to discover the Reality through intellect and reasoning. But Reality is beyond the reach of the mind and the senses. His conclusion, therefore, that the Reality is not conceivable by the mind and the senses, was inevitable. Every phenomenon of the world can be explained by reason, but in so far as access to spiritual regions is concerned, reason is useless. Spencer had, however, to admit the existence of Reality and in the January, 1884 issue of the monthly magazine "Nineteenth Century", he wrote as follows about the ultimate cause of this Universe.

There is an eternal and immortal power and everything has manifested from the same.

The German philosopher Kant became impatient and gave up even thinking about the Unknowable Reality. John

Stuart Mill, in "Three Essays on Religion", says that whatever experience tells us about the First Cause, and what we understand by the word 'Cause' is that the primal and immanent essence that pervades all causes is nothing but force. These learned men are of the view that this universe originated from an Indescribable Force and that that Force is eternal and immortal.

In the Brihadarnayaka Upanishad, Rishis say that Reality is beyond the reach of any possible description in terms of form and matter, nor can it be described in these terms. Just as it is impossible to extract oil from sand or to quench thirst with wine, similarly it is useless even to conceive that Brahm (the Lord) can be known through learning.

In this Upanishad, there is a short aphorism "Neti Neti नेति, नेति" (Not this, not this न इति, न इति). It is repeated four times.

स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
अशीयो नहि शीर्यते, असंङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
-- ब्रह्दारण्यक उपनिषद् (3:8:26, 4:1:4, 4:3:22, 4:4:15)

This self is That which has been described as "Not this, not this."

It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

Its meaning is that what is described, is not Brahm or the Lord. Or in other words, what is beyond name and form is Brahm. As He is without qualities and indescribable, He is not a subject for these eyes, nor can mind and speech have access to Him.

Guru Nanak also says that He is beyond the realm of thought:

सोचै सोचि न होवई जे सोची लख वार ।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 1)

He cannot be conceived of, however hard one may think.

He is Omnipotent and Omnipresent

This primal force is eternal and immortal. What is the proof that there is only one power and that this world was not created as a result of the interaction of more than one force? It may suffice to refer to the view of John Stuart Mill that this force is really one and is homogeneous, and is present in this universe in a certain quantity which neither increases nor decreases. This force is all-pervading and is running the entire great Universe of universes.

सैकड़ों आशिक हैं दिल-आराम सबका एक है,

मज़हबो-मिल्लत जुदा हैं काम सबका एक है।

The lovers are many, but the Beloved is one. Religions and creeds are different, but all have the same object.

In all the religious scriptures, He is described as not confined to any one race, religion or community. He is described as "the Lord of all universes." It is stated that all things have emanated from Him. He pervades everywhere; no place or thing, whether sentient or insentient, is without His Light.

Our Lord or Father is One. We are all His sons.; thus, we are all brothers. These eyes of flesh cannot see Him. The eyes with which He can be seen, are different and to see Him, they have to be opened or awakened.

नानक से अखड़ीआं बिअनि जिनी डिसंदो मा पिरि।।

-- आदि ग्रन्थ (तडहंस म० 5, पृ० 577)

O Nanak, those eyes, with which He can be seen, are different.

Shams-i-Tabriz, the great thirteenth century Persian Saint, says,

बबायद चश्मे सरे माशूक दीदन। कलाम शरा बगोशे खुद शुनीदन।

-- शम्स तब्रेज़

You should see Him with your own eyes; you should hear His voice with your own ears. One should see the Lord with one's inner eyes and hear Him with one's inner ears.

This Power is Conscious and not Inert

This power is conscious and not inert. What is the nature of this power? Is it a blind force? Or is it related to

any conscious being? If it is accepted that life originated from inert power, then it would mean that conscious power has originated from inert force. In the Encyclopaedia Britannica, writing on Biology, Huxley has stated that the characteristics of a conscious being make it distinct from all other matter. According to the knowledge that we possess at present, it is not known how life originated from matter. It is stated at another place,

The answer to the query as to how life originated, is that we know nothing about it.

According to the laws of logic the same qualities that exist in the original can be found in that which is created out of it, in the process of evolution. For example, heat applied to water produces steam. There is nothing in the steam, which is not to be found already in water and heat. Therefore, if there was no consciousness present in the creative originating power, then from where has consciousness come into this universe? It can be said that it is not necessary that the resultant should have the qualities of the original. For example, lime and turmeric are not red in colour, yet if the two are mixed together, red colour results. By mixing five or six ingredients, we can produce a medicine. The fact is that by chemical analysis, we can separate the ingredients of any particular substance, but can we in a similar manner produce consciousness from inert matter, or can we obtain matter by analyzing consciousness into its ingredients, or can the mixing of particular atoms of the body in particular proportions result in producing life? This is impossible. We should, like Huxley, admit humbly that we know nothing in this respect.

The well-known American philosopher Will Durant, in his book "The Mansions of Philosophy" states:

In the heart of matter, giving it form and power, is something not material, possessed of its own spontaneity and life; and this subtle, hidden and yet always revealed vitality is the final essence of everything that we know.

What is this essence? This is the omnipotence of the Lord, which is beyond the reach of mind and intellect, as has already been mentioned. The resultant can have different qualities from the ingredients, but its essential nature cannot be different from that of its cause. By mixing lime and turmeric, another colour can be produced, but the essence of the reality does not change.

Similarly, if there had been no consciousness in the Original Cause, then there would be no consciousness in the universe. There is another difference between the conscious and the inert. A conscious being feels its consciousness itself, while in the case of an inert being, its existence is felt by others only. It is only the conscious being, who feels the existence of the inert.

Consciousness is for the conscious being himself, and the existence of the inert is for others.

The qualities of the resultant are in accordance with the qualities of the cause. Consciousness can only come from consciousness. The soul is a particle of the Over-Lord (God).

कहु कबीर इहु राम की अंसु ॥

-- आदि ग्रन्थ (गौड भगत कबीर, पृ० 871)

Says Kabir, this (soul) is of the same essence as the Lord.

The powers that exist in the soul, also exist in the Lord. The soul is consciousness, and the Lord is the storehouse of consciousness. The soul is capable of thinking, and the Lord is an ocean of thoughts. The soul has intelligence and knowledge, and the Lord is the embodiment of knowledge and the treasure-house of intelligence. The soul is full of love, and the Lord is the source of all love. We are made in His image. Every particle is a part of the whole, and so are we.

There is little difference between the views of the sages Ramanuja and Shankaracharya. The followers of Shankaracharya call their system Advaita अद्वैत (monism) and the followers of Ramanuja call their system Vishishta Advaita विशिष्ट अद्वैत (qualified monism). Shankaracharya said,

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।

-- विवेकचूडामणिः (189)

The Atman, which is pure consciousness, is the light that shines in the shrine of the heart, the centre of all vital force.

Ramanuja also admits that there is nothing besides consciousness, but says that it has two aspects: one conscious and one inert. If God were without these two aspects, he says, then the inert and the conscious would not have manifested in the universe. The two are one like the two joined parts of a pea.

This has been so explained in the Upanishads also. The real substance in the beginning was like a pea, the two parts of which were joined together. When difference developed between the two parts, the one became Purusha पुरुष (conscious being) and the other, Prakriti प्रकृति (matter); by their interplay, the universe came into being. The real substance is consciousness. Consciousness was generated by consciousness.

What is God and What is our Relationship with Him?

The Lord is the great storehouse of consciousness. He is the embodiment of reason and the treasure-house of intelligence. He is the repository of love and compassion. We are parts of Him; He is the whole. The essence of which our souls is made, its fountain source, is called the Lord. If we are a drop of consciousness, He is the Ocean of Consciousness. We are a ray of the essence of consciousness, and He is the sun of the essence of consciousness. Every particle is a part of the whole. Our real substance is a part of that whole, which is called the Lord.

The scriptures also proclaim that son is the soul of father. Just as a tree produces seeds, and a seed grows into a tree, similarly all beings spring from God. All living beings are of the same essence as the Lord. They are His children. Just as a child is a part of the flesh of the mother, it lives in her womb and is brought up there, similarly we are born in God, are brought up in Him, and are connected with Him in the same way as a child is with the mother; in fact, he is never separate from her. The mother's connection with the child is natural. He may be unwise or ignorant, but the mother takes care of him. In fact, she is obliged to do so. A mother is

never neglectful of her child. Because of her genuine love, she cannot be indifferent to him.

We have an even stronger connection with the Lord. We are particles of the Lord. The relationship between us and the Lord is that of a part to the whole. There is no distinction between the ocean and its waves. There is no difference between the sun and its rays. The Lord is never unmindful of us even for a moment. He is always looking after us. We have never been separated from Him. He is always with us and always pervades our entire being.

तू दरीआउ दाना बीना मै मछुली कैसे अंतु लहा ॥

-- आदि ग्रन्थ (सिरीख म० १, पृ० २५)

You are the River, all-knowing and all-seeing. I am just a fish – how can I possibly find Your limit?

If we become childlike, the Lord Himself watches over us. But when we grow in our intellect and begin to reason and ruminate, then we feel unhappy. If we turn to Him and hold fast to His garment, live in the world, but not let go our hold of Him, as a child does with his mother. We will be happy, beg of Him, eat and drink and cry out,

O mother! I am Yours, whether dutiful or otherwise. I am in Your lap. Where else could I go if I left You?

This should, however, be said with love, truth and simplicity. There should be no cleverness about it. The waywardness of upright children is forgiven. The Lord also relishes love, simplicity and faith.

भोले भाइ मिले रघुराइआ ॥

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० ३२४)

Through innocent love, the Lord is met. (Kabir)

Continue to be children of God. Do not surrender the rights of your precious patrimony. Know the Lord as immanent and conscious. Remember Him as a living entity. Have devotion. He is both with and without qualities, and is also beyond them. He who is with form, is the formless One also.

नानक सो सूखमु सोई असथूलु ॥

-- आदि ग्रन्थ (गउड़ी म० ५, पृ० २८१)

O Nanak, He is the subtle, and He is also the manifest.

He appears to His devotees in various forms. Just as in the ocean icebergs are formed owing to extreme cold, similarly, owing to the intensity and magnetism of devotion, the formless appears with form; but, with the rising of the sun of knowledge, the iceberg (form) dissolves into formless water.

Some say He is formless, others say He is with form. Some regard Him as father, others as mother or friend or husband. You may remember Him in any role or relationship. There need be no dispute about it. They all mean the same thing although in different words. Create love for Him in your heart.

The prophet Moses once went into a jungle. He found there a shepherd sitting and remembering God. He was saying,

O Lord, If You had been a child, I would have fed You with milk. I would have combed Your hair and would have clothed You with woollen garments.

He was wholly engrossed in contemplation of the Lord in this fashion. Moses said to him,

You are an infidel.

On hearing this, the shepherd was taken aback and cried bitterly. He said,

O Lord, I have not been courteous to You. Oh! What shall I do?

Thereafter, the prophet Moses went his way. Later when he went into a trance and met the Lord he was told:

मूसिया आदाबे दानां दीगर अन्द । सोखता जी व रवानां दीगर अन्द ।

तू बराए वसल करदन आमदी । न बराए फसल करदन आमदी ।

-- मौलाना रुमी

O Moses! The learned ones' ways of Devotion are different from those whose hearts and souls are consumed in love's fire. You have been sent to unite and not to separate. The united one you have broken away from me.

Meanwhile, the shepherd while still crying, also went into a trance. And lo! God appeared to him and encouragingly said to him,

I will drink your milk. I will put on your clothes and eat whatever you offer me.

Presently, Moses went to the shepherd and said to him,
Please forgive me for what I said. God is very pleased with you.
 At this the shepherd replied,
O Moses, the One who came to you, has visited me also.
 Remember Him with innocent love.

God as Visualized by the Saints

Do the Saints believe in monotheism or dualism or trinity? Saints do not believe in duality or trinity. They look upon monotheism from a realistic point of view. Does the mere belief in 'One' amount to monotheism? If the matter is examined carefully, then the belief in 'One' leads to a conception of trinity.

- The thing to be conceived
- The person who conceives; and
- The belief.

Where there is a conception of three, monotheism cannot exist. He who tries to establish monotheism by reasoning, in fact demolishes it.

दलीले तौहीद रहे तौहीद अस्त ।

-- शम्स तब्रेज़

To reason out monotheism is to kill it.

If there is one and only one, there can be no dialogue by the one. A dialogue can only take place, if there are two. One would then talk, taste or smell the other. If there is only one, who will hear or smell or taste or say? The Saints have, therefore, drawn attention to the One Reality.

Kabir says,

एक कहौं तो है नहीं, दूजा कहौं तो गारि ।

जैसा है तैसा रहे, कहै कबीर बिचारि ॥

-- कबीर समग्र (अबिहड़ कौ अंग 27, पृ० 356)

If I say one, He is not so. If I say two, it would be blasphemy. He is what He is, says Kabir after profound thought.

If He is said to be one, then He is not the only one; for the word 'one' cannot be used, unless there are two entities. If they are said to be two, both become limited and localized. Whether we use the words Rehman रहमान (Merciful) and Shaitan

शैतान (Devil), or Dayal दयाल (Merciful) and Kaal काल (Negative Power), both are limited. This leads to variation in principle.

Mind, speech and intellect have no place here. When He was hidden in Himself, He was neither one nor two. He had no form or attributes. Exactly what He was, cannot be described. The hidden One can only be described, when He becomes manifest. In the unmanifested state, He was inconceivable, unknowable, and nameless. He was neither the Doer, nor the nature, nor the Creator. There was neither Creator nor the creature, nor even the creation. This state can be realized to a certain extent in deep sleep. The Saints have made this state (nameless) as their ideal. The Gurus have described the Supreme Lord or the nameless Being as Wad Purukh वड पुरुख (Great Lord), Soami सोआमी (Lord), Khasam खसम (Owner), Adi Niranjan आदि-निरंजन (Immaculate One), and Nirankar निरंकार (Flawless One).

ठाकुरु सरबे समाणा ॥ किआ कहउ सुणउ सुआमी तूं वड पुरखु सुजाणा ॥

-- आदि ग्रन्थ (सिरीख म० 5, पृ० 51)

What should I say, and what should I hear? O my Lord and Master, You are Great and All-wise.

तुम्ह वड पुरख बड अगम अगोचर हम दूढि रहे पाई नही हाथ ॥

तू परै परै अपरंपरु सुआमी तू आपन जानहि आपि जगनाथ ॥

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1296)

You are the Great Primal Being, the most Inaccessible and Unfathomable Lord God. I search for You, but cannot find Your depth. You alone know Yourself.

गुन गावत गोविंद के सभ इछ पुजामी राम ॥

नानक उधरे जपि हरे सभहू का सुआमी राम ॥

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 848)

Singing the Glorious Praises of the Lord of the Universe, all my desires are fulfilled. Meditating on the Lord, the Lord and Master of all, Nanak is saved.

कोटि ब्रह्मंड को ठाकुरु सुआमी सरब जीआ का दाता रे ॥

प्रतिपालै नित सारि समालै इकु गुनु नही मूरखि जाता रे ॥

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 612)

He ever cherishes and cares for all beings. Only the fool does not appreciate His beneficence.

चीति न आवसि दूजी बाता सिर ऊपरि रखवारा ॥

बेपरवाहु रहत है सुआमी इक नाम कै आधारा ॥

-- आदि ग्रन्थ (रामकली म० 5, पृ० 884)

I do not at all think of any other. The Lord is my protector, over my head. When I have the Support of Your Name, O my Lord and Master, I have become carefree and independent.

ऊच मूच अपार सुआमी अगम दरबारा ॥

नामो वडिआई सोभा नानक खसमु पिआरा ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1003)

Sublime and most high is the Lord's Court, unfathomable and beyond thought. Says Nanak, it is through the Lord's Name that one is blest with Glory.

आदि जुगादी अपर अपारे ॥ आदि निरंजन खसम हमारे ॥

साचे जोग जुगति वीचारी साचे ताड़ी लाई हे ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1023)

O, our infinite Lord, You who are from the beginning of the beginning, O, our primal Lord, our Immaculate One, I contemplate the Way of Yoga, the Way of Union with the True Lord. I am truly absorbed in the primal void in deep meditation.

आदि निरंजनु प्रभु निरंकारा ॥ सभ महि वरतै आपि निरारा ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1075)

The Primal, Immaculate Lord God is formless. The Unique Lord Himself prevails in all.

Tulsi Sahib also described Him as the Lord and by origin of all.

सब की आदि कहूं अब स्वामी ।

-- तुलसी साहिब

O Lord! You are the origin of all.

The Saints say that the Lord's abode is very beautiful and is a resting place for the devotees. The Saints wholly and solely depend upon Him.

सुंदर सुआमी धाम भगतह बिस्राम आसा लगि जीवते जीउ ॥

-- आदि ग्रन्थ (सिरीख म० 5, पृ० 80)

The Lord's Abode is beautiful; in it abide the devotees. They live in this hope.

The Lord's station is also called Hari Rai हरि-राय (Lord of Lords) and Maha Dayal महा-दयाल (Most Merciful) in the Gurubani.

प्रतिपाल महा दइआल दाना दइआ धारे सभ किसै ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 249)

*He is the Sustainer of the world, most beneficent and most wise.
He is compassionate to all.*

That great Lord is invisible, infinite, imperceptible and most wonderful. He is self-existent and self-luminous.

तू अकाल पुरखु नाही सिरि काला ॥ तू पुरखु अलेख अगम निराला ॥

-- आदि ग्रन्थ (मारू म० 1, पृ० 1038)

*You are the Deathless Primal Being. Death does not hover over
Your head. You are the unseen, inaccessible and unique Primal
Lord.*

अलख अपार अगम अगोचर ना तिसु कालु न करमा ॥

जाति अजाति अजोनी संभउ ना तिसु भाउ न भरमा ॥

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 597)

*He is invisible, infinite and unfathomable. He is beyond death
and deeds. He is self-existent, unborn and without caste. He is
beyond attachment or delusion.*

The Lord is beyond time and timelessness, high and separate. All the creation is under His orders, yet He is not the doer. He is beyond form and formlessness. He is omnipresent and the sustainer of all; creator, immovable, all-powerful, imperishable, redeemer of sinners, unknowable, inaccessible, without beginning, eternal and pure consciousness. He is everlasting, invulnerable, a storehouse of knowledge and nectar, without attributes, kind to devotees, self-existent, apart from all, an ocean of sweetness and is omnipresent. He is the embodiment of Shabd, the Holy Spirit or the Sound Current, and His Name sustains all. The Name has the qualities of the named One. His abode is described by the Gurus as Nij-ghar निज-घर (Own Home), Nishchal Dham निश्चल धाम (Immovable Abode), and Param Pad परम पद (Supreme Abode). He partakes both of time and timelessness and form and formlessness. Whatever is seen is His manifestation.

Guru Nanak has described Him in Jap Ji as follows:

ॐ सति नामु करता पुरखु निरभउ निरवैरु अकाल मूरति अजूनी सैभं
गुर प्रसादि ॥

-- आदि ग्रन्थ (जप जी म० १, पृ० १)

Ekankar – the only One of His kind, form of the Primal Sound, the eternal True Name, Creator-personified, without Fear, without Enmity, manifest Image of the Timeless, Unborn, Self-existent, with the Grace of the Master.

It is impossible to describe that great Lord, who is nameless, ever-existent, the immaculate one, and without attributes. He is beyond mind and speech. He cannot be understood or known by intellect and imagination. He is experienced by the soul, only when the mind and intellect are stilled. He has been described as 'One'. This is a clue to His form.

Ancient sages have described Him as OM. By contemplating upon the component letters of OM (A-U-M), the gods Brahma, Vishnu and Shankar (Mahadev), the powers of creation, sustenance and destruction were conceived, and the foundation of the Hindu trinity was laid. The Gurus however, take the figure '1' or the word One ('Ek') to represent that existence, which is beyond description and utterance. He, who is One, and who has no partner. The placing of the figure '1' before OM shows that One does not refer to the trinity. The One is considered superior to all because when the timeless One conceived the idea of creation, there emanated from Him a sound which resembled the sound of Om or Pranava. Muslim holy men describe this sound as 'Hu' and say that from it the universe was created.

It is His Dhunatmak Naam ध्वन्यात्मक नाम (Unutterable or Inexpressible Word). Uniting ourselves with it, is the means by which we may meet the Lord.

ओअंकार अकार जिस परवरदिगार अपारु अलाया ॥

-- भाई गुरदास, वारां गिआन रतनावली (37:2)

The benevolent sustainer Lord has also manifested His form as Oankar.

Bhai Gurdas again says,

एका एकंकार लिख दिखालिआ ॥ ऊड़ा ओअंकार पास बहालिआ ॥

-- भाई गुरुदास, वारां गिआन रतनावली (3:15)

By writing the figure '1' (One) at the beginning, it has been shown that Ekankar, God, who subsumes all forms in Him, is only one (and not two or three).

Ura ૐ (the first Gurumukhi letter) in the form of Oankar shows the world-controlling power of that one Lord.

इक्क कवाउ पसाउ कर ओअंकार अकारु पसारा ॥

-- भाई गुरुदास, वारां गिआन रतनावली (6:4)

The Lord Oankar, with one resonance created all forms (both Subtle and Physical).

इक्क कवाउ पसाउ कर ओअंकार अनेक अकारा ॥

-- भाई गुरुदास, वारां गिआन रतनावली (18:1)

With one bang, the Oankar created and spread myriad of forms.

होआ एकंकार आप उपाइआ ॥ ओअंकार अकार चलितु रचाइआ ॥

-- भाई गुरुदास, वारां गिआन रतनावली (22:1)

From unmanifest He assumed the form by Himself and becoming Oankar, He created infinite wondrous forms.

इक्क कवाउ अतोलु कुदरति जाणीए ॥

-- भाई गुरुदास, वारां गिआन रतनावली (22:14)

The power of the one vibration of the Lord transcends all limits.

All this creation has come out of Ekankar (One). He who understands the secret of "1" thereby becomes the Creator and the Lord.

इसु एके का जाणै भेउ ॥ आपे करता आपे देउ ॥

-- आदि ब्रन्थ (रामकली म० 1, पृ० 930)

Know the secret of the One. Become the Creator and the Lord.

The secret of "1" is revealed in those pure hearts whose bodies become motionless, whose minds and senses are stilled, and whose attention (*Surat* सुरत) and sight (*Nirat* निरत) become one-pointed. In other words, when the mind and intellect become calm, salvation is the result.

एकु सरेवै ता गति मिति पावै आवणु जाणु रहाई ॥

-- आदि ब्रन्थ (रामकली म० 1, पृ० 930)

One who knows the mystery of the One God, becomes Himself the Creator, Himself the Divine Lord.

गुरुमुखि एकु विरला को लहै॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 930)

How rare are those who, becoming Gurumukh, attain the One Lord.

एको एकु एकु पछानै॥ इत उत की ओहु सोझी जानै॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 4, पृ० 281)

He who knows the One to be One, He knows all, both here and hereafter.

Sat Naam सतनाम (True Name of God) is that truth, which does not perish in the three periods of time (past, present and future). It is always true and does not change. It is the Personal Name of the Lord.

Guru Arjan Dev, the fifth Guru in the line of Guru Nanak has said,

किरतम नाम कथे तेरे जिहवा॥ सति नामु तेरा परा पूरबला॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1083)

With my tongue I chant the Names given to You. Sat Nam is Your perfect, primal Name.

All other names are definitive ones, which describe some quality or virtue; as for example, He is called the Creator because He creates, or the Merciful Lord because He showers mercy.

To understand 'Sat', commonly translated as Truth, is very difficult. It is different from truth and untruth. Truth and untruth are a pair of opposites and receive light from each other. The Gurus, however, speak of that 'Sat' which is self-luminous and self-sufficient. Both truth and untruth do not exist there. It is that 'Sat' which sustains both the truth and the untruth. The Adi Granth has clearly stated:

ससा सति सति सित सोऊ॥ सति पुरख ते भिन न कोऊ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 250)

True, True, True is He, nay, not one is separate from True Purush.

This Sat is experienced when the mind and senses are stilled and he, who gets this experience, knows the Creator.

बुझनहार कउ सति सभ होइ॥ नानक सति सति प्रभु सोइ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 285)

To him who knows Him, all is Truth. O Nanak, He alone is True.

सति सरूपु रिदै जिनि मानिआ ॥ करन करावन तिनि मूलु पछानिआ ॥

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 285)

He who believes in God as Truth in his heart, knows the essence of the Creator, the Cause of causes.

According to the dictionary, the word Naam (Name) comes from a Sanskrit root meaning 'known, deterministic and definitive.' The word, by which we call a person or thing, in order to distinguish him or it from others, is called its name. But in Adi Granth, by Naam (Name) means that all-pervading power, which governs all universes and regions, which is the fountain-head of all knowledge and contemplation, and which sustains all. Guru Arjan sings praises of this Naam as follows:

नाम के धारे सुनन गिआन धिआन ॥ नाम के धारे आगास पाताल ॥

नाम के धारे सगल आकार ॥ नाम के धारे पुरीआ सभ भवन ॥

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 284)

Naam is the Sustainer of the Akashic ethers and the nether regions. Naam is the Sustainer of all forms. Naam is the Sustainer of all worlds and realms.

The Lord manifests Himself as Naam. Sat is a wave of that eternal existence. The soul gets connected with it and enjoys its bliss. The Lord is one; but when it reveals itself, it is realized as Sat Naam (True Name). The soul experiences it by uniting with its definite and indivisible existence. This is neither a matter of talk, nor of mere imagination. Saints and seers experience it. and they admit that they do so. There is no room for doubt in the matter.

The Supreme Lord (Karta Purush कर्ता पुरुष) is the Creator of the universes. In the external world, one makes an article from some material, but He requires no help or aid from any quarter for creating the universe. He is the Supreme Being of all and is capable of doing everything. He creates all out of His own Being. Therefore, He is the real Creator. Some believe that this universe came into being of itself. But oth-

ers believe in God, soul and matter as three primary entities which are interdependent. They may be eternal within their respective spheres. The Saints, however, say that all have been created by the One, and that He is the Cause and Creator of all. In the external world, a potter is dependent upon clay for making his pottery wares. But the One does not have to depend on anything, in order to be a Creator. All are created by Him. He Himself is the Creator. He creates the universe by His Will. He is all-powerful and can do everything. In the mundane world, the triple powers: Brahma ब्रह्मा (Creator), Vishnu विष्णु (Sustainer), and Shankar शंकर (Destroyer) rely on His Will for their working.

Therefore, it is necessary to give up the created, and serve the Creator. He is the creator, sustainer and destroyer of all.

करता पुरख न चेतिओ कीते नो करता कर जाणै॥

-- भाई गुरदास, वारां गिआन रतनावली (15:7)

O man, you have not remembered the Creator, but have taken the created as the Creator.

Fearless (Nirbhay निर्भय) – That One is without fear because He is the most powerful being and creator of all. Everything else has been created by Him. They are not His equals, and so, He has no fear. No god or goddess or incarnation can be His equal.

नानक निरभउ निरंकारु होरि केते राम खाल॥

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 464)

O Nanak, the Lord is fearless and formless; myriads of others, such as Rama, are mere dust before Him.

भै ते निरभउ होइ बसाना॥ जिस ते उपजिआ तिसु माहि समाना॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 285)

By contemplating on Him, the devotees also become fearless. Give up fear and live fearlessly, merge in Him who created you.

Without enmity (Nirvair निर्वैर): He could have feelings of enmity, only if He had others like Him. But when He Himself is the warp and woof of the universe, then against whom can He feel enmity? Those who praise that One, become devoid

of enmity and hatred. Their hearts become calm. If anyone entertains feelings of enmity towards them, the waves of his hatred striking against their pure hearts return to the sender making him even more miserable.

He is always without enmity. However sinful you may be, give up pride and do not be afraid of taking shelter with Him. Do not consider Him a dreadful being. He is the embodiment of love. He is free from all defects.

Timeless Being: He is deathless. He is beyond the reach of time and death. Time has three components: past present and future. The entire universe is confined within these limits. All take birth, grow and die within them. That One is, however, beyond the sphere of time. He is immortal, unborn and eternal, for He is without beginning or end. When the "past" and "future" do not exist in Him, how can He have any "present"? He is always the same. He is beyond time, space and matter. All are subject to Kaal काल, the Negative Power, but He is Akaal अकाल, timeless.

काल हूं के काल महाकाल हूं के काल हो ॥

काल रहित अनकाल सरूपा ॥

-- गुरु गोबिंद सिंह, दसम ग्रन्थ (अकाल उस्तत 1/253)

You are the death of death, and also death of the supreme death. You are the deathless One beyond all time (Maha Kaal). (Sridasam.org p.35)

Such a description might lead one to doubt the existence of such a Being. The Gurus say He is a Muni or Being or Existence. He gives light to all and can be called 'Wajud' in Persian or 'Being' in English.

Ajuni – Unborn अजूनि, अयोनि : When we give Him a form, we get an idea of His being subject to birth and death. In order to remove this doubt, He is described by the Gurus as Unborn Ajuni. He is never conceived in a womb. He, who is free from conception and birth, is also free from death. By worshipping the birthless, one can also attain the state of birthlessness.

Saibham – Self-existent सैभं, स्वयंभुव : He is self-existent. He is self-manifested and does not have to depend for His

existence on anyone. He is without a cause. All receive light from Him, but He is self-conscious and self-effulgent.

Guru Parsadi – Grace of Master गुरु प्रसादि: The word Guru comes from the root 'Gri गृ' which means Shabd (Sound). He who gives the Shabd is the Master. Parsadi means that which is obtained through Grace. Gur Parsadi means that the above mentioned aspect of the Lord can only be experienced through the Grace of the Master. The Grace of the Master is the means of obtaining it.

One can gain union with the Omnipotent Lord by repetition of Holy Names, by faith, by service, by Satsang, and it can be obtained by the practice of Shabd the Holy Spirit, Word or Sound Current, as enjoined by the Master.

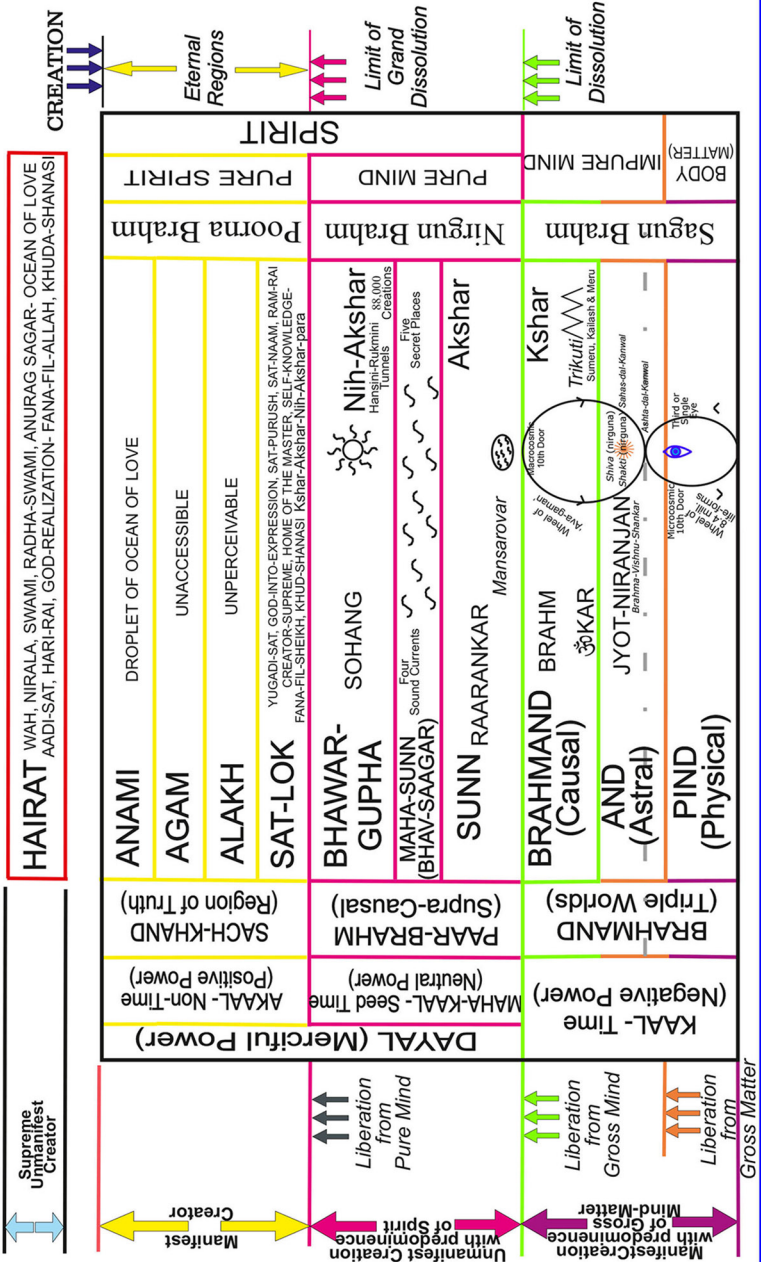
This union is obtained by a very fortunate devotee only, and that too only if it is ordained. The Lord can be realized only by controlling the mind. Mere performance of good deeds, austerities, pilgrimages and holy baths leads nowhere.

Supreme bliss can be had by contemplating on the Lord or by remembering Him. Egotism is annihilated and the accumulated sins of past births are wiped out. One acquires miraculous powers and receives honour in the Court of the Lord. All his wishes are fulfilled. Fear of death is banished and salvation is gained. Inner Light, tranquillity and the blossoming of the lotus of the heart are experienced. Merging the spark in the Flame, man transcends the cycle of birth and death and no longer returns to the world of phenomena.

***Hari Rai* हरि-राय - The Lord of Lords**

The Gurus have mentioned Hari Rai a number of times. Hari here does not mean any God or incarnation. Hari refers to the Supreme Lord and Nameless Being. Just as it has been mentioned in connection with 'Ekankar एकंकार' (the One), the Lord (Hari) is One. Similarly, it is true that there is no difference between Hari Rai, Soami सोआमी and Anami Purush अनामी पुरुष (the Nameless Highest Diety). One should praise

THE CREATION ACCORDING TO SANT-MAT



Ekankar the One, and take shelter with Hari Rai (the Lord of Lords).

एकम एकंकारु प्रभु करउ बंदना धिआइ ॥

गुण गोबिंद गुपाल प्रभ सरनि परउ हरि राइ ॥

-- आदि ग्रन्थ (गउडी शिती म० 5, पृ० 296)

Praise the One, the One Lord; contemplate on Him. Praise the virtues of Gobind and Gopal; take shelter with Hari Rai.

He is a vast reservoir of Nectar, inaccessible, infinite, redeemer of sinners, refuge of devotees, compassionate, and knower of all hearts. He is the emancipator of the Saints, and His abode is the highest abode or the original abode. He has myriads of names, but His value cannot be assessed on the basis of these names. These names are not adequate to describe Him.

हरि के नाम असंख अगम हहि अगम अगम हरि राइआ ॥

गुणी गिआनी सुरति बहु कीनी इकु तिलु नही कीमति पाइआ ।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1319)

The Names of the Lord are Countless. The sovereign Lord is Unfathomable and Incomprehensible. The virtuous and the wise have given it great thought, but have not found even an iota of His Value.

He is, therefore, also called the Nameless Being. Maulana Rumi has said,

बनामे ऊ कि ऊ नामे नदारद, बहर नामे कि ख्वानि सर बर आरद ।

-- मौलाना रूमी

I begin with the name of Him who has no Name. Call Him by any name and He will respond.

His law is written large everywhere. No one can defy it. He is watching over all. He can be realized only by a rare fortunate soul. Only a true devotee, but not an egoist, can meet Him.

Hari Rai can be realized through the Grace of the Master, by rendering service to Him, and keeping His company. On realizing Hari Rai, one gets inner Light. One's wishes are fulfilled. One obtains bliss and is freed forever from the cycle of birth and death.

Adi Niranjana आदि निरंजन - **The Immaculate One**

The Gurus use at places the words *Adi Niranjana* to describe the Lord. *Adi Niranjana* is the Lord, the Supreme Master, ageless and boundless.

आदि जुगादी अपर अपारे ॥ आदि निरंजन खसम हमारे ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1023)

He is from the very beginning, He has existed through the ages, He has no limits; He is immaculate. Such is our Lord.

He is formless. The entire universe was created by His Will. He pervades all. He has no caste or colour.

आदि निरंजनु प्रभु निरंकारा ॥ सभ महि वरतै आपि निरारा ॥

वरनु जाति चिहनु नही कोई सभ हुकमे सृसटि उपाइदा ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1075)

The Primal, immaculate Lord God is formless. Standing apart, the Lord Himself prevails in all. He has no race or social class, and no identifying mark. By the Hukam (His Will), He created the entire universe.

At the abode of *Adi Niranjana*, there is neither sun nor moon. Nor can we call it darkness nor light. He is engrossed in His own bliss.

ऊहां सूरज नाही चंद ॥ आदि निरंजनु करै अनंद ॥

-- आदि ग्रन्थ (भैरों भगत कबीर, पृ० 1162)

There is no sun or moon; Adi Niranjana rests in bliss. (Kabir)

He is pure and has no partner. To meet Him, one has to make the Lord dwell in one's heart. Then alone, will the love for Lord be awakened.

Those who have received school and college education, know that this earth, with the moon and the planets, is revolving round the sun. The sun, like other solar systems, is revolving round another luminous entity, far brighter than itself. Similarly, this three-tiered universe, with its Lord, is revolving around that *Sat Purush* सत-पुरुष (True Being), and that *Niranjana* निरंजन (the Immaculate One), in its turn, is going round its source, the *Adi Niranjana* आदि-निरंजन. The *Adi Niranjana* (the Eternal Immaculate One) is beyond time and timelessness, form and formlessness. *Adi Niranjana* and *Hari Rai* हरि-राय; are the names of the same Supreme Lord.

Ekankar एकंकार - The One Manifest

Adi Niranjana (the Immaculate One) is actionless. He is separate from all. Whenever He wishes to create, He does so through His representative, Ekankar (The One), or Sat Purush (True Being). The Lord, as the One, is manifesting in manifold ways.

जलि थलि महीअलि पूरिआ सुआमी सिरजनहारु ॥

अनिक भांति होइ पसरिआ नानक एकंकारु ॥

-- आदि ग्रन्थ (गउड़ी धिती म० 5, पृ० 296)

The Lord, our Creator, pervades the earth, the waters and the inter space; though manifests He in myriads of ways!

Bhai Gurdas says that the Absolute, who is Adi Niranjana (the Immaculate One) or the Lord, assumed the form of Ekankar (the One) and created all the innumerable universes by His Will.

निरंकार आकार कर एकंकार अपार सदाइआ ॥

ओअंकार अकार कर इक्क कवाउ पसाउ कराइआ ॥

-- भाई गुरदास, वारां गिआन रतनावली (39:2)

On Assuming form, the formless Lord was called the boundless Ekankar. Ekankar became Oankar, whose one vibration spread in the form of the (manifest) creation.

कालु अकालु खसम का कीन्हा इहु परपंचु बधावनु ॥

-- आदि ग्रन्थ (मारु भगत कबीर, पृ० 1104)

This deathless death too is the creation of the Lord, to annihilate the world of form. (Kabir)

There are two forces at work in nature. One is Kaal काल (Time or the Negative Power), or Maha Kaal महा-काल (the great Negative Power). And the other is Akaal अकाल (Timeless). Both were created by the Lord to unfold and develop the creation. The Lord or the Absolute manifested as Sat Purush (True Being) or Akaal Purush (Timeless One) and unfolded the universe. The region of Ekankar is beyond the reach of dissolution and grand dissolution. The Saints aim at attaining this region-of-no-return. The Tenth Guru in the line of Guru Nanak says,

काल हूं के काल महाकाल हूं के काल हो ।

-- गुरु गोबिन्द सिंह

You are the destroyer of Kaal and Maha Kaal. You are the deathless one.

Those who have access to Sat Purush or Ekankar are called Saints. Guru Nanak and His successors have called them Satgurus or True Spiritual Teachers.

सति पुरखु जिनि जानिआ सतिगुरु तिस का नाउ ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 286)

The one who knows the True Lord, is called the True Guru.

When the soul merges in that One or realizes Him, it becomes fit to reach the Lord's abode. Ekankar or Sat Purush gives the soul His own essence and enables it to see the Lord's abode.

आदि निरंजनु निरमलु सोई ॥ अवरु न जाणा दूजा कोई ॥

एकंकारु वसै मनि भावै हउमै गरबु गवाइदा ।

-- आदि ग्रन्थ (मारु म० 1, पृ० 1034)

The Immaculate One is pure; there is no one like Him. When that One dwells in the heart, egoism and pride vanish.

There are millions of Brahm-Loks ब्रह्म लोक, or higher regions that work under the governance of Brahms, who represent the Ekankar and carry out His Orders and revolve around Him, being taken care of and sustained by Him. Saints obey the True Being. The Brahms have no control over the Saints. Saints, by initiating persons into the mystery of the Name of God, take them direct to Sat Purush. Ekankar एकंकार is different from the Onkar ओंकार of the Vedas. Onkar is the ruler of the three worlds, and his domains extend up to and include Trikuti त्रिकुटी, the second spiritual region. Ekankar is Akaal Purush or Sat Purush (the True God). He is beyond Kaal, the Negative Power. Kaal merely supports this creation; but Ekankar is all pervading and is the ruler of all the five regions. Ekankar can be realized through a True Master by remaining in His company. Attaining Him, doubts, perversions, delusions and egotism are destroyed. The mind comes under control and one swims across the ocean of phenomena.

Ram Rai राम—राय - **The Lord God or Sat Purush** सत—पुरुष

Ram Rai, Akaal Purush (Timeless Lord), Sat Naam (True Name) and Sat Purush (True God) are names of the same Being. The Gurus give Sat Purush the name of Ekankar also. Ram Rai pervades all hearts. He is the reflection and image of the Lord. It is only through Him, that the Nameless Lord can be attained. In the beginning, the Lord was unmanifest. He then became manifest.

Sat means unchangeable permanence. The being that does not exist is hidden. To become manifested, is to exist. That invisible, unknowable and unmanifested Being assumed form. That Being came to be known as Sat Purush, Akaal Purush or Ekankar. The Lord, after assuming this form, unfolds His creation in various ways and sustains it. The word 'Ram' has been used at several places in the Adi Granth. It does not point to any incarnation. It means Sat Purush (True Being) or Nirankar (the Flawless). Kabir Sahib has explicitly dwelt upon it as follows:

जग में चारों राम हैं, तीन नाम बिउहार ॥

चौथा राम निज सार है, तिन का करो विचार ॥

एक राम दसरथ घर डोले। एक राम घट घट महि बोले।

एक राम का सकल पसारा। एक राम तिरगुण ते निआरा ॥

-- कबीर योग

There are four Ramas in this world: Three of them pertain to the world; the fourth Rama is the Real One. Dwell upon Him. One Rama lived in the house of Dashrath, one Rama dwells in every heart. One Rama is the creator of this universe. One Rama is distinct from the three attributes. (Kabir Yog)

The first Ram, known as Ram Chandra, was the son of King Dashratha. The second Ram is the mind, which abides in every heart. The third Ram is Kaal, the Negative Power, who has created the three worlds or the three attributes. The fourth Ram (Ram Rai or King of all Ramas) is different from these and is free from the three attributes. Everyone contemplates on the three worlds, but never does anyone discover the secret of the fourth one.

तीन देव को सभ कोई धिआवै, चौथे देव का मरम न पावै ॥

-- सद्गुरु कबीर का साखी ग्रन्थ (निजकर्ता को अंग 17, पृ० 371)

All contemplate on the three gods. They do not know the secret of the fourth one. (Kabir)

All the world is engrossed in love for the three attributes. But without Sat Naam, one remains in delusion. Without Sat Naam, how can one ever cross the ocean of existence!

तीन गुनन की भगति में भूल पर्यो संसार ॥

कहे कबीर निज नाम बिन कैसे उतरे पार ॥

-- कबीर साखी संग्रह (निज करता के निर्णय का अंग 3, पृ० 117)

In the worship of the three gunas or attributes is the entire world being deluded. Says Kabir, how can anyone get across the Ocean of the World without True Name? (Kabir)

This Ram is in reality the same as Sat Naam or Sat Purush. This is the fifth region which is hinted at and which is the goal of the disciple.

Kaal or Dharam Rai धर्म-राय (Lord of Judgment) is acting under the orders of Akaal Purush, Ram Rai or Sat Purush. The Saints, who are incarnations of Sat Purush, are also working in this world. Their duty is to take souls back to the lap of Sat Purush in the highest heavens.

Ram Rai is invisible. He is attained through Satsang सत्संग, Satguru सत्गुरु and attunement with the Divine Music or Shabd शब्द. Everlasting bliss is obtained by union with Him. It is difficult to attain this state without prior knowledge of Brahm ब्रह्म. He is met, when one has attained the state of tranquillity. By acquiring this, one gets rid of all troubles. The angel of death dares not come near and one becomes fearless. Ram Rai pervades every heart and is a reflection of the Lord.

Niranjan निरंजन - The Immaculate One

The word Niranjan is made up of the two words Nih नि: (without) plus Anjan अंजन (Maya). It means a being who is free from Maya माया (Illusion). The extent of Maya is very wide. In the gross regions it is called Maya. In the Subtle or Causal regions it is known as Prakriti प्रकृति (Matter). It pre-

dominates in all regions below Sach Khand सच-खंड, which is the highest region. Niranjana is a being who is beyond the limits of Maya. Dissolutions and grand dissolutions cannot reach Him. There are several references to Niranjana in the Adi Granth. In some places, it is used as a substitute for Hari हरि and Nirankar निरंकार. It is pointed out in the Scriptures that when nothing existed, the Immaculate Absolute (Niranjana Nirankar निरंजन निरंकार) was there. He had no form or colour.

तब इहु कहा कमावन परिआ जब इहु कछू न होता ॥

जब एक निरंजन निरंकार प्रभ सभु किछु आपहि करता ॥

-- आदि ग्रन्थ (गउड़ी माला म० 5, पृ० 216)

What was He doing when all this was not? The formless Immaculate One was all in all.

तू आपे आपि निरंकारु है निरंजन हरि राइआ ॥

जिनी तू इक मनि सचु धिआइआ तिन का सभु दुखु गवाइआ ॥

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 301)

You are the self-existent, formless Immaculate Lord. They who contemplate upon You are truly rid of all their sufferings.

हरि आपे हरि आपे पुरखु निरंजनु सोई राम ॥

हरि आपे हरि आपे मेलै करै सो होई राम ॥

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 573)

The Lord is all by Himself; He is the Immaculate Being. The Lord unites us with Himself. Everything that He wills comes to pass.

He is ever the same and has been so from the beginning of time. He is fearless and Supreme.

ना ओहु बढै न घटता जाइ ॥ अकुल निरंजन एकै भाइ ॥

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 343)

He does not increase or decrease. He is the timeless Immaculate One. (Kabir)

कहत नानकु जो जाणै भेउ ॥ आदि पुरखु निरंजन देउ ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1129)

O Nanak, he who knows the secret, knows Him to be the Primal Being, the Immaculate One.

अभै निरंजनु परम पदु ता का भूखा होइ ॥

तिस का भोजनु नानका विरला पाए कोइ ॥

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 949)

Seldom it is that one hungers for the Immaculate One. O Nanak, rarely does one get this food.

Niranjan has been described as invisible, unfathomable, inaccessible and limitless. He is also called Hari Niranjan हरि निरंजन (God) and Sat Purush (True Being or Lord).

ससुरै पेईऐ पिरु वसै कहु कितु बिधि पाईऐ ॥

आपि निरंजनु अलखु है आपे मेलाईऐ ॥

-- आदि ग्रन्थ (गउड़ी बैरगनि म० 3, पृ० 162)

He abides both here and hereafter. How can we find Him? He is the invisible, immaculate Lord. Of Himself He unites us with Himself.

नामु निरंजनु अगमु अगोचरु सतिगुरि दीआ बुझाए ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 585)

The Name is immaculate, invisible, unknowable; the Master made us realize it.

सो सेवहु सति निरंजनो हरि पुरखु बिधाती ॥

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 138)

Serve the Eternal, Immaculate Lord. He is the Creator.

सभि धिआवहि तुधु मेरे प्रीतमा तू सति सति पुरख निरंजना ॥

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1313)

O my beloved! All contemplate on You. You are the Eternally True and Immaculate Being.

Niranjan निरंजन and Ekankar एकंकार are the same

अंतरजामी जीअन का दाता देखत तृपति अघाई ॥

एकंकारु निरंजनु निरभउ सभ जलि थलि रहिआ समाई ॥

-- आदि ग्रन्थ (रामकली म० 5, पृ० 916)

You are the inner-knower, the blesser of all life; on seeing You one is intoxicated with bliss. You are the Supreme Being, Immaculate and Fearless, and pervade both the land and the sea.

In describing the abode of Niranjan, mention is made of Param Hansas परम-हंस (very high and pure souls) and unlimited Light. Kankan (the One) dwells there. Innumerable pure souls are there who have pure bodies and who live on the food of the Lord's Name.

भोजनु नामु निरंजन सारु ॥ परम हंसु सचु जोति अपार ॥
जह देखउ तह एकंकारु ॥

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

Naam, the Name of the Immaculate Lord, is the most excellent and sublime food. The pure swan-souls see the True Light of the Infinite Lord. Wherever they look, they see the One and Only Lord.

निरमल काइआ ऊजल हंसा ॥ तिसु विचि नामु निरंजन अंसा ॥

सगले दूख अंमृतु करि पीवै बाहुडि दूखु न पाइदा ।

-- आदि ग्रन्थ (मारु म० 1, पृ० 1034)

Pure is the body, and immaculate is the swan-soul; within it is the immaculate essence of the Naam. Such souls accept their sufferings as nectar, and do not suffer again.

The word Niranjan is used for the Being who rules the subtle regions.

कालै कवलु निरंजनु जाणै ॥ बूझै करमु सु सबदु पछाणै ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1040)

One who knows the Immaculate Lord, overcomes the black lotus of death. One who understands karma, realizes the Word or the Shabd.

The Name of the Lord (Niranjan) pervades all. It is reverberating in every heart in the form of Shabd Dhun शब्द-धुन (the Divine Melody of Sound).

साचै सबदि सहज धुनि उपजै मनि साचै लिव लाई ॥

अगम अगोचरु नामु निरंजनु गुरमुखि मनि वसाई ॥

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1234)

Through the True Word (Shabd), the Celestial Melody wells up, and the mind is lovingly focussed on the True Lord. The Immaculate Naam, the Name of the Inaccessible and Unfathomable Lord, abides in the mind of the Gurumukh.

Niranjan is the essence of the Lord's Name and is the Nectar of Celestial Bliss. Niranjana is Shabd in form. The Name and the Named, are one. In other words, the Name of Niranjana has the same attributes as Niranjana Himself. The Gurus mention both interchangeably. He is the source of Panch Shabd पंच शब्द, the five Shabds or Celestial Sounds. Only the devotees and Saints can realize Him. He is beyond Brahm ब्रह्म, and it is only through His Grace, that one can give devotion to Him.

Niranjan is realized by devotees through the Grace of the Guru and His company. When one goes beyond delusion, attachment and egotism, when one dies while living, when one goes into Sunn सुन्न, शून्य (the perfect void) or Samadhi समाधि (spiritual ecstasy), one experiences Him. By merging in the Anhad Shabd अनहद शब्द (Unending Music), one realizes the Lord.

भउ बैरागा सहजि समाता। हउमै तिआगी अनहदि राता।

अंजनु सारि निरंजनु जाणै सरब निरंजनु राइआ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1040)

One is rid of fear and merges in Bliss. One is purged of ego and imbued with the Eternal Lord. One knows the reality of both Maya (delusion) and the Immaculate One, the King of all.

Through the Grace of the Master, a disciple, while still surrounded by Maya, realizes the Immaculate One and his Light merges in the Eternal Flame.

अंजन माहि निरंजनु पाइआ जोती जोति मिलावणिआ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 112)

Environed by Maya, he attains the Immaculate One and merges his light in the Flame.

By attaining to Niranjan, the mind is controlled. The fear of death is banished and Light (soul) merges in the Flame (the Lord). True knowledge and the highest spiritual stage are gained. The Third Eye is awakened and one is enabled to return to his Original Home. Besides, several other advantages also accrue to the disciple. It is only through the Immaculate One that one can realize the Supreme Lord or the nameless Being. The true devotee is one who has realized Niranjan.

Sarva-Vyapi - The Omnipresent

The Lord is the Creator of the entire universe. He does not have to depend on anyone for this purpose. He has created everything by His own Will. Thus, have innumerable universes come into being.

कीता पसाउ एको कवाउ॥ तिस ते होए लख दरीआउ॥

-- आदि ग्रन्थ (जप जी पृ० 3)

Through one Word, did He create the entire universe, and myriads of rivers (of life) came into being.

He projected everything by His own Will and He Himself pervades the entire creation. He is manifest in all things.

तू हुकमी साजहि सृसटि साजि समावही ॥

तेरा रूपु न जाई लखिआ किउ तुझहि धिआवही ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1095)

By Your Hukam (Command), You created the Universe; creating it, You merged into it. Your form is unmanifest; how can one meditate upon You?

He is the doer, responsible both for the creation of the universe and the process of creating it. He is Himself the creation. There is nothing else beside Him. He is both the cause and the effect.

बिनु गोबिंद न दीसै कोई ॥ करन करावन करता सोई ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 189)

Without the Lord, there is naught else. He is both the Creator and the Cause.

All this creation is the unfolding of the One only. There is no one except Him. He is Himself the warp and the woof.

जीअ जंत के ठाकुरा आपे वरतणहार ॥

नानक एको पसरिआ दूजा कह द्रिसटार ॥

-- आदि ग्रन्थ (गउड़ी सुखमणी म० 5, पृ० 292)

O Master of all life, You motivate all. Nanak sees You pervading everything; where can he see another?

सभु गोबिंदु है सभु गोबिंदु है गोबिंद बिनु नही कोई ॥

सूतु एकु मणि सत सहंस जैसे ओति पोति प्रभु सोई ॥

-- आदि ग्रन्थ (आसा भगत नामदेव, पृ० 485)

All is the Lord, without Him is naught else. As upon one thread are strung hundreds of pearls, so is the Lord woven into the warp of the world. (Namdev)

Where is the Lord? After creating the world, He is not apart from it. He is the Supreme Being. He dwells in the creation and pervades it. He is immortal and omnipresent. There is no need to seek Him in wildernesses. The need is to awaken the inner eye that can see Him.

काहे भ्रमत हउ तुम भ्रमहु न भाई रविआ रे रविआ सब थान ॥

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 535)

Why are you wandering around? O siblings of Destiny, do not wander around. He is permeating and pervading everywhere.

Without actual personal experience, it is difficult to understand this fact. We can, of course, make out something by using some illustrations. He is, for example, pervading and resounding everywhere like the waves of a powerful radio station. Those whose minds have become subtle and who have attuned themselves to Him, hear Him and see His glory. As fire exists in wood and butter in milk, so does the Lord pervade everywhere.

सगल बनसपति महि बैसंतरु सगल दूध महि घीआ ॥

ऊच नीच महि जोति समाणी घटि घटि माधउ जीआ ॥

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

As fire is locked in the wood, and butter in milk, so does the Lord pervade all creatures, and His Light illumines both high and low.

Butter is in milk, but we cannot see it. We even doubt this fact and argue that puris पूरी (unleavened cake) can be fried in butter, but not in milk and halwa हल्वा (pudding) can be prepared from butter and not from milk. But if someone prepares in our presence curd from milk, and then churns it and takes out butter, we are convinced that milk, in fact, contains butter. Similarly, the Lord pervades everything, high or low, and Saints, through spiritual practices, actually show Him to us.

रतनु जवेहरु लालु हरि नामा गुरि काढि तली दिखलाइआ ॥

-- आदि ग्रन्थ (रामकली म० 4, पृ० 880)

The Lord's Naam is pearls, rubies and diamonds. The Master shows us that it is such a great treasure.

He is all-pervading, as is the ether. Just as there is ether both inside and outside a pitcher, and the ether is not affected by the breaking of the pitcher, similarly the Lord pervades everywhere and is not affected by Dissolution.

सहस घटा महि एकु आकासु ॥ घट फूटे ते ओही प्रगासु ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 736)

In thousands of pitchers is confined the same ether. The ether is not affected when a pitcher breaks.

We can understand the omnipresence and all-pervading quality of the Lord to some extent, by using the example of the sun. When the sun rises, its rays radiate in all directions and light the entire world, but the bats cannot see it. Similarly, the Lord pervades every particle and every heart, but owing to our outward or centrifugal tendencies, we cannot see Him.

जिउ पसरी सूरज किरणि जोति ॥ तिउ घटि घटि रमईआ ओति पोति ॥

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1177)

As the rays of the sun light every corner, so does God permeate every being. He pervades all the heavens and sustains both the nether-lands and upper realms.

सुरग पइआल मिरत भूअ मंडल सरब समानो एकै ओही ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

The One Lord pervades everywhere. He is in heavens, hells, nether-worlds and upper realms.

The Lord permeates all the fourteen regions and the four corners. He fills all the worlds, He dwells in all the ten directions. His glory is manifest on the earth and the skies. Sea, land, forests, mountains and nether-lands are all His dwelling places. The Lord dwells, not only in the gross regions, but in the subtle ones also.

चउदहि चारि कुंट प्रभ आप ॥ सगल भवन पूरन परताप ॥

दसे दिसा रविआ प्रभु एकु ॥ धरनि अकास सभ महि प्रभ पेखु ॥

जल थल बन परबत पाताल ॥ परमेस्वर तह बसहि दइआल ॥

सूखम असथूल सगल भगवान ॥ नानक गुरमुखि ब्रह्म पछान ॥

-- आदि ग्रन्थ (गउड़ी शिती म० 5, पृ० 299)

He is in the fourteen worlds and the four corners; His perfect glory shines in all lands. He fills all the ten directions; He is seen on the earth as well as in the skies. The Merciful Lord dwells everywhere, in the sea, land, the mountains and the nether-worlds. He is in the gross, as well as in the subtle. O Nanak, a true devotee sees Him everywhere.

The tenth Guru in the line of Guru Nanak says that His light pervades both the earth and the skies. He is always the

same. He does not increase or decrease. He suffers no rise or fall. He does not have the changeable nature of human beings. He is eternal. He dwells in all, and all exist in Him. His effulgence cannot be measured. It is also mentioned in the Bible,

For in him we live, and move, and have our being. (Acts 17:28)

जिमी जमान के बिखै समसत एक जोत है॥

न घाट है न बाढ है न बाढ घाट होत है॥

न हान है न बान है समान रूप जानीऐ॥

मकीन औ मकान अप्रमान तेज मानीऐ॥

-- गुरु गोविंद सिंह, दसम ग्रन्थ (अकाल उस्तत 6/166)

There is one Light that shines in the universe, which undergoes no increase or decrease, nor has any ebb or flow, which has no rise or fall, which remains the same forever. Such an effulgence illumines the dweller and the dwelling. (Sridasam.org p.26)

He is the True Lord. He is Supreme. In forests, seas, lands, nay, in everything, is reflected the glory of the Compassionate One. His radiance fills the entire world. Heaven and earth remember His Name.

बन तन महीप जल थल महान॥ जह तह प्रसोह करुणा निधान॥

जगमगत तेज पूरन प्रताप॥ अंबर जमीन जिह जपत जात॥

-- दसम ग्रन्थ (अकाल उस्तत 5/271)

The Merciful One pervades all, forests, mountains, seas and lands. He shines in His glory. His Name resounds everywhere. (Sridasam.org p.38)

The tenth Sikh Guru has sung the praises of the all-pervading Lord in a brilliant way:

त्वप्रसादि॥ लघु नराज छंद॥

जले हरी॥ थले हरी॥ उरै हरी॥ बनै हरी॥

गिरे हरी॥ गुफे हरी॥ छिते हरी॥ नभे हरी॥

ईहां हरी॥ ऊहां हरी॥ जिमी हरी॥ जमा हरी॥

अलेख हरी॥ अभेख हरी॥ अदोख हरी॥ अद्वैख हरी॥

अकाल हरी॥ अपाल हरी॥ अछेद हरी॥ अभेद हरी॥

अजंत्र हरी॥ अमंत्र हरी॥ सुतेज हरी॥ अतंत्र हरी॥

अजात हरी॥ अपात हरी॥ अमत्र हरी॥ अमात हरी॥

अरोग हरी॥ असोक हरी॥ अभरम हरी॥ अकरम हरी॥

अजै हरी॥ अभे हरी॥ अभेद हरी॥ अछेद हरी॥

अखंड हरी॥ अभंड हरी॥ अडंड हरी॥ प्रचंड हरी॥
 अतेव हरी॥ अभेव हरी॥ अजेव हरी॥ अछेव हरी॥
 भजो हरी॥ थपो हरी॥ तपो हरी॥ जपो हरी॥
 जलस तुही॥ थलस तुही॥ नदिस तुही॥ नदस तुही॥
 बृछस तुही॥ पतस तुही॥ छितस तुही॥ उरधस तुही॥
 भुजस तुअं॥ भजस तुअं॥ रटस तुअं॥ ठटस तुअं॥
 जिमी तुही॥ जमां तुही॥ मकीं तुही॥ मकां तुही॥
 अभू तुही॥ अभै तुही॥ अछू तुही॥ अछै तुही॥
 जतस तुही॥ ब्रतस तुही॥ गतस तुही॥ मतस तुही॥
 तुही तुही॥ तुही तुही॥ तुही तुही॥ तुही तुही॥
 तुही तुही॥ तुही तुही॥ तुही तुही॥ तुही तुही॥

-- दसम ग्रन्थ (त्व प्रसादि॥ सवैये 19/69, 20/70)

Repeat God's Name; establish God's Name in your heart; do penance to God and repeat His Name. O God, You are in the water, You are on the land. You are in the river, You are in the sea. You are in the tree, You are in its leaves. You are in the earth, You are in the firmament. Your Name is repeated again and again. Your Name is fixed in man's heart. You are space, You are time. You are the occupant, You are the dwelling. You are unborn, You are fearless. You are impalpable, You are indestructible. You are continence, You are fast. You are deliverer, You are adviser. You alone are, You alone are. (Sridasam.org p.17)

It is also stated in the Psalms that there is no place without Him.

Whither shall I go from Thy spirit? Whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me and Thy right hand shall hold me. (Psalms 139-7 to 10)

Guru Arjan says that the Lord is always with us. Where can we run away from Him? We can get release, only when He forgives us and then alone can we gain salvation.

मेरे मन सो प्रभु सदा नालि है सुआमी कहु किथै हरि पहु नसीऐ॥
 हरि आपे बखसि लए प्रभु साचा हरि आपि छडाए छुटीऐ॥

-- आदि ग्रन्थ (गउड़ी पुरबी ० 5, पृ० 170)

O my mind, the Lord is always with you. Oh! How can you escape His presence? The Lord Himself forgives. He Himself redeems all.

No place is without Him. He is with us both within and without. He is the beginning, the middle and the end.

वासुदेव सरबत्र मै ऊन न कतहू ठाइ ॥

अंतरि बाहरि संगिहै नानक काइ दुराइ ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 259)

The all-pervading Lord is everywhere. Without Him, there is naught. He is with us, both inside and outside O Nanak, why say that He is far away?

प्रम पेखत जीवा ठंढी थीवा तिसु जेवडु अवरु न कोई ॥

आदि अंति मधि प्रभु रविआ जल थलि महीअलि सोई ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 784)

On seeing Him one gets peace. There is no one as great as He. He is the beginning, the middle and the end. He pervades the land, the sea and the outer space.

He is not far from us. He abides in the inner recesses of our heart. He is not separate from us. Wherever one looks, one feels His presence.

साचउ दूरि न जाणीऐ अंतरि है सोई ॥

जह देखा तह रवि रहे किनि कीमति होई ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 421)

Do not consider the True One to be afar; He is within us. Wherever I look I find Him. How can I evaluate Him?

It is said in the Yajur Veda:

स ओतः प्रोतश्च विभुः प्रजासु ॥

-- यजुर्वेद (32-8)

He is omnipresent. He is the warp and the woof of the entire universe. (Yajur Veda)

That One, working through Maya, assumes wonderful forms. From One, He becomes many and unfolds the universe. He pervades the seas and the lands.

जलि थलि महीअलि पूरिआ सुआमी सिरजनहारु ॥

अनिक भांति होइ पसरिआ नानक एकंकारु ॥

-- आदि ग्रन्थ (गउड़ी थिती म० 5, पृ० 296)

The Lord and Creator pervades all, earth, sea and outer space. O Nanak, He is Ekankar – the One, that One is manifest in all.

It is said in the Atharva Veda:

एकं ज्योतिर्बहुधा विभाति ।।

-- अथर्ववेद (13-3-17)

The Light is one, but it shines in diverse ways. (Atharva Veda)

It is also mentioned in the Yajur Veda:

प्रत्यङ्गु जनस्तिष्ठति सर्वतोमुखः ।।

-- यजुर्वेद (23-4)

The Lord is omnipresent. He is present inside all.

He is manifest in many forms . He pervades all, whether formless or with form; whether with qualities or without qualities; and whether manifest or unmanifest. All originate from Him and are His different forms.

निरगुनु आपि सरगुनु भी ओही ।। कला धारि जिनि सगली मोही ।।

-- आदि ग्रन्थ (गउड़ी सुखमणी म० 5, पृ० 287)

He is the Absolute as well as the relative One. He has bewitched all by His power.

सरगुन निरगुन निरंकार सुंन समाधी आपि ।।

आपन कीआ नानका आपे ही फिरि जापि ।।

-- आदि ग्रन्थ (गउड़ी सुखमणी म० 5, पृ० 290)

He possesses all qualities; He transcends all qualities; He is the formless Lord. He Himself is in Primal Samadhi.

All the creation can be divided into four categories:

- The Egg-Born –Andaja अंडज
- The Womb-Born, from a foetus –Jeraja जेरज
- The Moisture-Born, or sweat-born –Swedaja स्वेदज
- The Seed-Born, or earth-born –Udbhijja उद्भिज्ज

He pervades all these beings, as well as the sea and land.

Wherever you look, He is to be found there.

अंडज जेरज उतभुज सेतज तेरे कीते जंता ।।

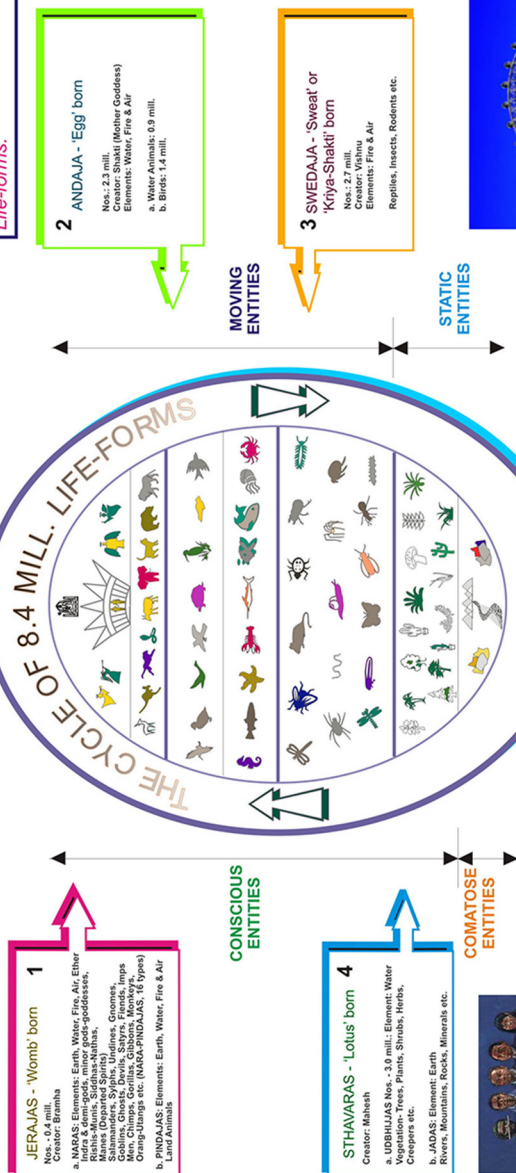
एकु पुरबु मै तेरा देखिआ तू सभना माहि रवता ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 596)

He created the egg-born and the foetus-born. He created also the sweat-born and the earth-born. I see His glory in all. He pervades all.

SOUL'S TRANSMIGRATION- THE GAME OF "CHAUPAD"*

The Human Life-form is the 'Crown & Roof of Creation', reached only after the soul has transmigrated through each of the 8.4 mill. Life-forms.



The 25 *Prakritis* recombine with the 3 *Gunas*, producing the 75 material compounds. In addition, the 3 *Gunas* enter into mutual combination with one-another, producing 9 compounds of the qualities. In all, these form '*Chaurasi*- the subtle 84 Currents', out of which all inanimate and animate creation is evolved at the Astral *Ashtadal chakra* under the supervision of *Shakti* and her 3 sons: *Vishnu*, *Brahma* & *Shankar*.

* A Ludo or Baseball-like game of dice with 4 squares popular in India



जेते जीअ जंत जलि थलि महीअलि जत्र कत्र तू सरब जीआ ॥
गुर परसादि राखि ले जन कउ हरि रसु नानक झोलि पीआ ॥

-- आदि ग्रन्थ (भैरों म० 1, पृ० 1127)

You pervade all beings, be they in sea, land or outer space. O Nanak! The Master sends His Grace, and one gets the bliss of the Lord.

ज्योतिरसि विश्वरूपम् ॥

-- यजुर्वेद (5-35)

O Lord! You are the Omnipresent Light in the universe. (Yajur Veda)

ईशावासस्यमिदं सर्वम् ।

-- यजुर्वेद (40-1)

This universe is the dwelling place of the Lord. (Yajur Veda)

He pervades all, and is yet detached. He is free from all bondage.

गुण निधान नानकु जसु गावै सतिगुरि भरमु चुकाइओ ॥
सरब निवासी सदा अलेपा सभ महि रहिआ समाइओ ॥

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

The Master has removed all doubts. O Nanak, sing the praises of the Lord. He is the Fountainhead of all virtues. He is Omnipresent, but detached. He pervades all.

Those deluded by attachment and Maya, think Him to be far away, but He is ever-present. He is with us, both inside and outside. He is so near us, that there is nothing nearer than Him. He pervades every heart.

मोहि मोहिआ जानै दूरि है ॥ कहु नानक सदा हदूरि है ॥

-- आदि ग्रन्थ (गउड़ी चेती म० 5, पृ० 210)

Infatuated with emotional attachment, do not think that God is far away. Says Nanak, He is Ever-present!

जलि थलि महीअलि पूरन सुआमी घटि घटि रहिआ समाइआ ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 778)

He fills the sea, the land and outer space. He pervades all hearts.

अंतरि बाहरि पुरखु निरंजनु आदि पुरखु आदेसो ॥

घट घट अंतरि सरब निरंतरि रवि रहिआ सचु वेसो ॥

-- आदि ग्रन्थ (भैरों म० 1, पृ० 1126)

Deep within my being, and outside as well, is the Immaculate Lord. I bow humbly before that Primal Lord. Deep within

each and every heart, and amidst all, the Embodiment of Truth permeates and pervades.

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।

— वाजसनेयी संहिता, शुक्ल यजुर्वेद (32:11)

He pervades all beings and regions. He pervades in all directions; both above and below, and He is in every particle of everything.

तिलेशु तैले दधिनीव सर्पिरापः स्रोतस्स्वरणीषु चाग्निः ॥

एवमात्माऽऽत्मनि गृह्यतेऽसौ, सत्येनैनं तपसा योऽनुपश्यति ॥

— श्वेताश्वतरोपनिषद् (1:15)

Just as oil is in the sesame, butter in curd, water in cascade and fire in wood, similarly does the Lord pervade everybody but can be perceived by the soul only by the practice of truth and austerities. (Swetashvatara Upanishad)

He Himself is present in the devotee (bhakt भक्त) and in the Lord (Bhagwan भगवान्), in the disciple and in the Guru, in the servant and in the master, in the king and in the subjects. He sustains them all. All the forces of nature emanate from Him, and are sustained by Him.

आपे भगता आपि सुआमी आपन संगि रता ॥

नानक को प्रभु पूरि रहिओ है पेखिओ जत्र कता ॥

— आदि ग्रन्थ (ह्रजरी म० 5, पृ० 498)

He is the devotee; He is the Master; He pervades both of them. O Nanak! He pervades all, He is seen everywhere.

सरबे एकु अनेकै सुआमी सभ घट भोगवै सोई ॥

कहि रविदास हाथ पै नैरै सहजे होइ सु होई ॥

— आदि ग्रन्थ (सोरठ भगत रविदास पृ० 658)

The Lord is One, but He manifests in different forms. He pervades every heart. O Ravidas, He is near. He can be realized if He wills it. (Ravidas)

He pervades all, and is ever with us. But because we are always engrossed in objects of the world, we cannot see Him. The sun is not to be blamed, if the bats cannot see it. The sun is shining equally for all. The Lord is all-pervading. Then why do we not see Him? The reason for this is that the eyes that can see Him are as yet unawakened. Those eyes, which can see Him everywhere, are different from the physical eyes.

नानक से अखड़ीआ बिअनि जिनी डिसंदो मा पिरी॥

-- आदि ग्रन्थ (मारु की वार म० 5, पृ० 1100)

O Nanak! Those eyes that can see Him are different.

We can see subtle things, only when we ourselves become subtle. The Lord is extremely subtle. Unless we become as subtle as He is, we do not get connected with the Lord. It is a basic principle, that the instrument with which we see, must be appropriate to the thing to be seen. Our eyes cannot see light that is extremely bright or extremely dim. Similarly, we cannot hear a sound, which is either above or below the range of our hearing. Therefore, we have to use various scientific instruments, with the help of which, we can hear them. Thus, with the help of the instruments we magnify these subtle sounds, so that we can hear them. We can see far-off things through a telescope and minute things through a microscope. But this applies only to gross things. To see astral things, however, it is necessary that our inner eyes become subtle. The Lord is the subtlest of the subtle. To realize Him, we have to be equally subtle.

एवडु ऊचा होवै कोइ॥ तिसु ऊचे कउ जाणै सोइ॥

-- आदि ग्रन्थ (जप जी पृ० 5)

Only one as Great and as High as God can know His Lofty and Exalted State.

The Lord pervades everywhere, both inside and outside, but so long as we do not become subtle within and one-pointed and our Inner Eye does not also become equally subtle, we can never see Him. This subtlety can only be gained by inner exercises or by what is described as 'going within' by the Saints, as they alone can teach us the correct technique. Some say that the Lord resides in the South, others say that His abode is in the West; but actually He is everywhere and we should search for Him within ourselves.

दखन देसि हरी का बासा पछिमि अलह मुकामा॥

दिल महि खोजि दिलै दिलि खोजहु एही ठउर मुकामा॥

-- आदि ग्रन्थ (प्रभाती भगत कवीर, पृ० 1349)

Hindus see the Lord in the South; the Muslims see Him in the West. Search for Him in your heart; your heart is His Abode.
(Kabir)

All the universe is His form. The disciple, by carrying out spiritual practices as enjoined by the Master, realizes Him in himself.

एहु विसु संसारु तुम देखदे एहु हरि का रूपु है हरि रूपु नदरी आइआ ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 922)

The world you see is His manifestation. It is the Lord Himself that you see.

He pervades everything in the form of the Guru – Shabd (Word).

सभ महि रवि रहिआ सो प्रभु अंतरजामी राम ॥

गुर सबदि रवै रवि रहिआ सो प्रभु मेरा सुआमी राम ॥

-- आदि ग्रन्थ (सूही म० 4, पृ० 775)

The Lord pervades all beings, He is the inner-knower of all hearts. He who contemplates on Him, through the Guru's Word, sees the Lord pervade all beings.

How can one know Him, the One Being who pervades all? The Adi Granth says that only he, on whom He showers His Grace to make Himself known, alone becomes fit to see Him. It is through the Master, that the Inner Eyes that can see the bewitching Lord everywhere are developed and all doubts are banished.

गुरहि दिखाइओ लोइना ॥

ईतहि ऊतहि घटि घटि घटि घटि तूही तूही मोहिना ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 407)

The Master has shown the Lord. The Lord is captivating. He is present everywhere. He is present in all hearts.

घटि घटि अंतरि एको हरि सोइ ॥ गुरि मिलिए इकु प्रगटु होइ ॥

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1177)

The Lord is in every heart, when one meets a Master, He manifests Himself.

गुण निधान नानकु जसु गावै सतिगुरि भरमु चुकाइओ ॥

सरब निवासी सदा अलेपा सभ महि रहिआ समाइओ ॥

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

The Master has removed all doubts. O Nanak, sing the praises of the Lord. He is the fountain-head of all virtues. He is omnipresent but detached. He pervades all.

All are illumined by His Light. All shine, because of His refulgence. One begins to see the Light by following the directions of the Master.

सभ महि जोति जोति है सोइ ॥ तिस कै चानणि सभ महि चानणु होइ ॥
गुर साखी जोति परगटु होइ ॥ जो तिसु भावै सु आरती होइ ॥

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 663)

All are illumined by His Light. All shine because of His refulgence. The Guru's teachings show the Light. Whatever pleases Him is True Worship.

This state, however, is attained only by a few devotees, namely those, who are very dear to the Master.

सूखम असथूल सगल भगवान ॥ नानक गुरमुखि ब्रह्मु पछान ॥

-- आदि ग्रन्थ (गउडी म० 5, पृ० 299)

Gross and subtle, both are God's forms. O Nanak! Only a devotee knows the Lord.

What is true knowledge? It is to see the imperishable One pervading all. In the Bhagavad Gita, Lord Krishna says,

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥

-- श्रीमद्भगवद्गीता (18:20)

That knowledge with which one sees the one indestructible Reality in all beings, the unseparated in the separate, know thou that knowledge as Sattvic (pure).

The Saints, on seeing Him pervading everywhere, are overjoyed.

सभ महि रवि रहिआ प्रभु एकै पेखि पेखि नानक बिगसाई ॥

-- आदि ग्रन्थ (कानडा म० 5, पृ० 1299)

The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blooms forth in joy.

On seeing Him pervading all, no one is our foe, nor are we the foe of anyone. This knowledge, however, can be had only from the Guru. We make friends with all, and all become our friends. Hatred is then banished from the heart. In this way, we unite with the Lord.

ना को मेरा दुसमनु रहिआ ना हम किस के बैराई ॥
 ब्रह्मु पसारु पसारिओ भीतरि सतिगुर ते सोझी पाई ॥
 सभु को मीतु हम आपन कीना हम सभना के साजन ॥
 दूरि पराईओ मन का बिरहा ता मेलु कीओ मैरै राजन ॥

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 671)

No one is my foe and I am no one's enemy. The Lord pervades inside all; the Master made me realize this. All are our friends and we are friends to them. The feeling of separateness has vanished, and I am united with my King.

Guru Arjan says that when one thinks ill of another, he is surrounded by evil. But when one gives up the feeling of mine and thine, no enemy remains. When we begin to differentiate, we suffer, but when we know the one

When one looks on another as evil, he is encircled by evil on all sides. When he gives up mine and thine, he has no foe left.

जब इनि किछु करि माने भेदा ॥ तब ते दूख डंड अरु खेदा ॥
 जब इनि एको एकी बूझिआ ॥ तब ते इस नो सभु किछु सूझिआ ॥

-- आदि ग्रन्थ (गउड़ी गुआरेसी म० 5, पृ० 235)

When he considers himself separate from others, he suffers woe, misery and privations. But if he considers all to be one, he becomes all-wise.

We should not have feelings of enmity for anyone. We should not upbraid anyone, because the Lord pervades all hearts, the sea and the land.

ववा वैरु न करीऐ काहू ॥ घट घट अंतरि ब्रह्म समाहू ॥
 वासुदेव जल थल महि रविआ ॥ गुर प्रसादि विरलै ही गविआ ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 259)

Have feelings of enmity for no one, for the Lord pervades all hearts. That one is present in both the sea and the land. How rare are those who, by Guru's Grace, sing His praises.

बुरा भला कहु किस नो कहीऐ ॥ दीसै ब्रह्मु गुरमुखि सचु लहीऐ ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 353)

Who is bad, who is good? The Lord is in all. Behold the Lord; the Truth is revealed to the Gurumukh.

He who has found the Lord in every heart, has fulfilled his life's mission.

जग महि आइआ सो परवाणु ॥ घटि घटि अपना सुआमी जाणु ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 198)

Blessed is their coming into this world, if they recognize their Lord and Master in each and every heart.

Beparvah - The Carefree One

The Lord is very deep and unfathomable. Everything is His manifestation. Out of Him, Agam Purush अगम पुरुष, The Inconceivable Lord, Alakh Purush अलख पुरुष, The Indescribable Lord and Sat Purush सत्पुरुष, The True Lord, who are the rulers of the imperceptible, the invisible and the true regions respectively, came into existence.

लाल गुपाल गोबिंद प्रभ गहिर गंभीर अथाह ॥

दूसर नाही अवर को नानक बेपरवाह ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 252)

He, the Lord, is very deep and unfathomable, O Nanak! There is no one to equal the carefree Lord.

All the divine forces are sustained by Him. These are called Beings. The Lord (Hari) is known as the Great Being, Param Purush परम पुरुष. Amongst these Beings, is Paar Brahm पार-ब्रह्म, who creates triple worlds (Brahmands ब्रह्मांड) and physical worlds (Pind पिंड), sustains them and destroys them. Millions of worlds are sustained by Him. Each world is being supervised by a Brahm ब्रह्म, god. He is the Lord of millions of Brahmands (universes), and is the supporter of all.

कोटि ब्रह्मंड को ठाकुरु सुआमी सरब जीआ का दाता रे ॥

प्रतिपालै नित सारि समालै इकु गुनु नही मूरखि जाता रे ॥

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 612)

He is the Lord of myriads of universes, the sustainer of all beings. He cares for all. The ignorant and unwise however do not know this.

The Supreme Lord has two aspects. One is Kaal काल, the Negative Power, the creator of the universe and the other, Akaal अकाल, the Immortal One or Dayal दयाल, the Merciful One, who is free from the cares and the worries of the lower worlds. These Beings have been described before. The Lord

creates the universe according to His Will. He sustains and pervades it. All this is from Him and is His manifestation.

इहु जगु सचै की है कोठड़ी सचे का विचि वासु ॥

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 463)

The world is the abode of the True One; He Himself dwells in it.

पसरिओ आपि होइ अनत तरंग ॥ लखे न जाहि पारब्रह्म के रंग ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 275)

He manifested Himself in myriads of waves; no one can know His sport.

He is governing and administering the affairs of the pure spiritual regions, as well as of the universes and the lower worlds, according to His Will. Is this work, the vastness of which it is impossible to conceive and which bewilders us, any burden to Him? Is He busy thinking about it all the time? No! While doing all this, He remains fresh as a blossom and in spite of its onerous nature, He remains detached. He is unconcerned, independent and unmoved. After creating the universe and taking care of it, He still remains free and ever happy. He has no cares and worries of any sort. He is perpetually in bloom. Guru Nanak says,

हुकमी हुकमु चलाए राहु ॥ नानक विगसै वेपरवाहु ॥

-- आदि ग्रन्थ (जप जी पृ० 2)

The ruler rules in an orderly manner. O Nanak! He blooms as unconcernedly as does a flower.

He is carefree and imperceptible:

वेपरवाहु अगोचरु आपि ॥ आठ पहर मन ता कउ जापि ॥

-- आदि ग्रन्थ (रामकली म० 5, पृ० 896)

He is carefree and imperceptible; contemplate on Him all the twenty-four hours.

He is the unfathomable Lord and is all-pervading.

एको तखतु एको पातिसाहु ॥ सरबी थाई वेपरवाहु ॥

तिस का कीआ त्रिभवन सारु ॥ ओहु अगमु अगोचरु एकंकारु ॥

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1188)

There is One celestial throne, and One Supreme King. The sovereign Lord God is pervading everywhere. The triple worlds are the creation of that Sublime Lord. The One Creator of the Creation is Unfathomable and Incomprehensible.

He is Truth. He is the redeemer of all our sins and shortcomings.

वेपरवाहु सचु मेरा पिआरा ॥ किलविख अवगण काटणहारा ॥

-- आदि ग्रन्थ (माझ म० ३, पृ० 112)

My Beloved is carefree and true. He purges us of our sins and faults.

He is all-powerful. He does what He wishes to. He does not have to depend on anyone. He lacks nothing. He need not consult anyone.

हरि जो किछु करे सु आपे आपे ओहु पूछि न किसै करे बीचारि ॥

-- आदि ग्रन्थ (भैरों म० ४, पृ० 1135)

Whatever the Lord does, He does it Himself. He has not to ask anybody; He consults no one.

His orders are absolute. No wisdom or cleverness can stand against Him. Everybody has to give up his self and bow to His Will.

अमरु वेपरवाहु है तिसु नालि सिआणप न चलई न हुजति करणी जाइ ॥

आपु छोडि सरणाइ पवै मंनि लए रजाइ ॥

-- आदि ग्रन्थ (सारंग म० ४, पृ० 1251)

His Will is absolute. No wisdom or argument can stand against it. One should abandon self-hood and take shelter with Him, and accept His Will.

If He so wishes, He turns the prince into a pauper and the pauper into a prince. Those who realize Him are accepted unreservedly at His Door.

ऊचा ते फुनि नीचु करतु है नीच करै सुलतानु ॥

जिनी जाणु सुजाणिआ जगि ते पूरे परवाणु ॥

-- आदि ग्रन्थ (प्रभाती म० १, पृ० 1329)

The Creator transforms the high into the low, and the lowly into kings. Those who know the All-knowing Lord are approved and certified as being perfect in this world.

ऊचे ते नीचा करै नीच खिन महि थापै ॥

कीमति कही न जाईऐ ठाकुर परतापै ।

-- आदि ग्रन्थ (खिलावल म० ५, पृ० 813)

He humbles the great and raises the humble in an instant. None can fathom the glory of the Lord.

As to the indifference of the Lord, Kabir Sahib says, He transforms seas into land, land into sea, and sea into mountain. He raises the humble to the skies and hurls the vain to the ground. He makes the beggar a king and the king a beggar. He does what He likes. There is no way to refuse to accept His Will.

जल ते थल करि थल ते कूआ कूप ते मेरु करावै ॥
 धरती ते आकासि चढावै चढे अकासि गिरावै ।
 भेखारी ते राजु करावै राजा ते भेखारी ॥
 खल मूरख ते पंडितु करिबो पंडित ते मुगधारी ।
 नारी ते जो पुरखु करावै पुरखन ते जो नारी ।
 कहु कबीर साधू को प्रीतमु तिसु मूरति बलिहारी ॥

-- आदि ग्रन्थ (सारंग भगत कबीर, पृ० 1252)

The water turns into a desert, the desert turn into a well, and the well turns into a mountain.

From the earth, the mortal is exalted to the Akashic ethers; and from ethers on high, he is thrown down again.

The beggar is transformed into a king, and the king into a beggar. The idiotic fool is transformed into a Pandit, a religious scholar, and a Pandit into a fool.

The woman is transformed into a man, and man into woman. Says Kabir, God is the Beloved of the Holy Saints. I am a sacrifice to His image. (Kabir)

The Lord is carefree. He is happy to see His Creation. To whomsoever He wills He shows the path. If He does not will it, He does not do so.

हरि आपे देखै विगसै आपे जितु भावै तितु लाए ॥
 हरि इकना मारगि पाए आपे हरि इकना उझड़ि पाए ।

-- आदि ग्रन्थ (बिहानदे की वार म० 3, पृ० 550)

The Lord Himself beholds, and He Himself rejoices. As He wills, so does He enjoin us. He puts some on the Path, and the Lord leads others into the wilderness.

If He is bounteous and so wills it, He transforms a heron into a swan. This is nothing extraordinary for Him.

बगुले ते फुनि हंसुला होवै जे तू करहि दइआला ॥
 प्रणवति नानकु दासनि दासा दइआ करहु दइआला ॥

-- आदि ग्रन्थ (बसंत हिंडोल म० 1, पृ० 1171)

The heron again transforms into a swan, if You so will, O Merciful Lord. Prays Nanak, the slave of your slaves: O Merciful Lord, have mercy on me.

किआ हंसु किआ बगुला जा कउ नदरि करेइ ॥

जो तिसु भावै नानका कागहु हंसु करेइ ॥

-- आदि ग्रन्थ (सिरीयाग की वार म० 1, पृ० 91)

Which is the swan, and which is the heron? It is only thus by His Glance of Grace. Whoever is pleasing to Him, is transformed from crow into a swan.

He is carefree. Only by taking refuge at His Door and asking for His Grace alone one can attain salvation.

लेखै कतहि न छूटीऐ खिनु खिनु भूलनहार ॥

बखसनहार बखसि लै नानक पारि उत्तार ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 261)

Ask not for an account of my deeds; I err every moment. O Merciful Lord, please forgive me, and carry Nanak across the ocean.

Our repetitions and austerities have no merit. It is only through His Grace that one is saved in the end. There is no end to our sins. All our actions lead to bondage. If the Lord in His mercy takes us out of the ocean of misdeeds, then alone we, the sinking stones, can swim across.

जेता समुंदु सागरु नीरि भरिआ तेते अउगण हमारे ॥

दइआ करहु किछु मिहर उपावहु डुबदे पथर तारे ॥

-- आदि ग्रन्थ (गउड़ी वेती म० 1, पृ० 156)

As the sea is brimful with water; so are my sins without count. Have pity on me and in Your Grace, let this sinking stone swim across.

The attainment of the carefree Lord and the release of the Soul depend solely upon His Grace. Those whom He favours, follow Gurumat (teachings of the Saints) and realize the Reality.

ओहु वेपरवाहु अतोलवा गुरमति कीमति सारु ॥

-- आदि ग्रन्थ (सिरीयाग म० 1, पृ० 20)

Detached and unfathomable is He. He can be known by the Master's Grace alone.

When one meets a Master, then through His Grace, love for the Carefree Lord springs up in the heart.

मीतु हमारा वेपरवाहा ॥ गुर किरपा ते मोहि असनाहा ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 187)

Carefree is He. Know Him by the Master's Grace.

Union with Him can be had only by uttering the Unutterable Word.

सबदे अकथु कथे सालाहे ॥ मेरे प्रभ साचे वेपरवाहे ।

आपे गुणदाता सबदि मिलाए सबदै का रसु ताहा हे ॥

-- आदि ग्रन्थ (मारु सोलहे म० 3, पृ० 1057)

Through the Shabd (Word), they speak the Unspoken, and praise the Lord. My True Lord is self-contained. The giver of virtue Himself unites us with the Shabd; we enjoy the sublime essence of the Shabd.

It is however, a rare devotee, who attains this state in his life, and thus he experiences everlasting bliss.

काइआ विचि तोटा काइआ विचि लाहा ॥ गुरमुखि खोजे वेपरवाहा ॥

गुरमुखि वणजि सदा सुखु पाए सहजे सहजि मिलाइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1066)

He is in the body, whether you find Him or not. The devotee searches for Him within, and by meeting Him he gains everlasting peace, and unites with Him.

The Master is indistinguishable from the Lord. He also is carefree. Praise Him with every breath. All fear is banished by taking refuge in Him.

सासि सासि जनु सदा सलाहे ॥ पारब्रहम गुर बेपरवाहे ॥

सगल भै मिटे जा की सरनि । निंदक मारि पाए सभि धरनि ॥

-- आदि ग्रन्थ (गौंड म० 5, पृ० 869)

With each and every breath, the Lords's humble slaves praise Him. The Supreme Lord and the Guru are care-free. All fears are eradicated in His Sanctuary. Smashing all the slanderers, the Lord knocks them to the ground.

The Lord and the Master are one. He who knows this, becomes carefree himself. He becomes a true king and fearless.

जिसु चीति आवहि सो वेपरवाहा ॥ जिसु चीति आवहि सो साचा साहा ॥

जिसु चीति आवहि तिसु भउ केहा अवरु कहा किछु कीजा हे ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1074)

He who knows is carefree. He who knows is truly great. He who knows has no fear. He needs no other effort.

TRUTH (*Satya* सत्य)

The Sikh Gurus speak of Truth at many places in their writings. Ordinary people believe that it means that they should speak the truth, which is an element of Sato guna सतोगुण (good attributes) and is essential for spiritual progress. But the study of the Sikh Scriptures shows that the word “Truth” has been used in them to denote Sat Purush सत्पुरुष (The True One – the True God).

नानक साचे कउ सचु जाणु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

O Nanak, consider the True One to be the Truth.

सचु करता सचु करणहारु सचु साहिबु सचु टेक ॥

सचो सचु वखाणीऐ सचो बुधि बिबेक ॥

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 52)

True is the Creator; True is the Cause; True is the Lord; True is the Master's support; for Truth brings enlightenment.

Just as the Immortal Lord is beyond the limits of time, similarly Truth has neither a beginning nor an end. It is expressly stated in the Jap Ji Sahib that,

आदि सचु जुगादि सचु ॥ है भी सचु नानक होसी भी सचु ॥

-- आदि ग्रन्थ (जप जी पृ० 1)

True in the beginning, True through the ages. He is True. He shall ever be True.

Truth is therefore the name of the True Lord, the Creator Himself. The qualities attributed to Truth are the same as those attributed to God. The Sikh Gurus have also used the word Naam नाम or Divine Melody for Truth.

सचु बाणी सचु सबदु है जा सचि धरे पिआरु ॥

हरि का नामु मनि वसै हउमै क्रोधु निवारि ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

*For him who loves the Truth, true is the Word and the Melody.
The Name of God dwells in his heart. He gives up anger and
egotism.*

ओना अंदरि नामु निधानु है नामो परगटु होइ ॥

नाउ पूजीऐ नाउ मंनीऐ अखंडु सदा सचु सोइ ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 17)

*In them is the Treasure of the Name; through It are they known.
They worship the Name and contemplate on the Name, which is
the Eternal Truth.*

बाणी वजी चहु जुगी सचो सचु सुणाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

*Truth exists both inside and outside and is Eternal. Truth rings
throughout the Four Ages. It proclaims nothing but Truth.*

जिस ते उपजै तिस ते बिनसै घटि घटि सचु भरपूरि ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

*They merge into the source from which they spring. The Truth
pervades everywhere.*

अंदरु विधा सचि नाइ बाहरि भी सचु डिठोमि ॥

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 966)

*The Truth has penetrated my core, and is seen in everything
outside as well.*

*Truth is free from caste, creed or colour. It can neither be
written nor spoken.*

वरना चिहना बाहरा कीमति कहि न सकाउ ॥

नानक कउ प्रभ मइआ करि सचु देवहु अपुणा नाउ ॥

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

*Beyond colour, sign and value are You. Have mercy on Nanak,
O Lord, and bless him with the Name.*

सचु सरा गुड़ बाहरा जिसु विचि सचा नाउ ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 15)

Truth is wine without sugar. But it contains the True Name.

Truth is beyond the three worlds.

ऊपरि आदि सरब तिहु लोई सचु नानक अमृत रसु पाइआ ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1042)

Beyond the three worlds, Nanak found Truth, the sweet Nectar.

*Truth, Hari हरि (the Lord) and Sat Guru सत्गुरु (the True
Master) are one.*

मेरे राम मै हरि बिनु अवरु न कोइ ॥

सतगुरु सचु प्रभु निरमला सबदि मिलावा होइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 27)

I own no one except You, my Lord. The True Master is the Truth, and the Lord is purest of the pure. He can be attained through the Word.

This truth is all-pervading and sustains all.

एको सचु वरतै सभ अंतरि सभना करे प्रतिपाला ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

The One Truth pervades and sustains all.

सभो सचु सचु सचु वरतै गुरुमुखि कोई जाणै ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

All is Truth. Truth pervades all. But this is known to a rare devotee alone.

The Truth is obtained when one meets a true Master and follows His directions. It can dwell within us only through the grace of the Master.

बाझु गुरु गुबारु है बिनु सबदै बूझ न पाइ ॥

गुरुमती परगासु होइ सचि रहै लिव लाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

Without the Master all is darkness; but without the Word, we realize it not. The Master's Word illumines the way; and one merges in the Truth.

नानक सतगुरि मिलिए हउमै गई ता सचु वसिआ मनि आइ ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 560)

Through the Master's Word, is banished all egoism. And the Truth abides in the heart.

आपे प्रभू दइआलु है आपे देइ बुझाइ ॥

गुरुमती सद मनि वसिआ सचि रहे लिव लाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 37)

The Lord is merciful, He Himself makes us realize Him. Through Guru's Word, does He dwell in our hearts, and we are attuned to the Truth.

सचा साहिबु सेवीए सचु वडिआई देइ ॥

गुर परसादी मनि वसै हउमै दूरि करेइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 30)

Those who serve the True Lord, attain the glory of Truth. Through the Master's grace He dwells in our hearts, and rids us of all ego.

In what kind of soil of the heart does the Truth grow?

The Sikh Scriptures have this to say:

आपि सुजाणु न भुलई सचा वड किरसाणु ॥

पहिला धरती साधि कै सचु नामु दे दाणु ॥

-- आदि ग्रन्थ (सिरीख म० 1, पृ० 19)

The Wise Lord Himself knows all; He makes no mistakes. He is the Great Farmer of the Universe. First, He tills the soil, and then He sows the seed of True Name.

सचु ता परु जाणीऐ जा सिख सची लेइ ॥

दइआ जाणै जीअ की किछु पुंनु दानु करेइ ॥

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 468)

Truth is known when one is attuned to Truth. Such a one is both kind-hearted and is charitably disposed.

This Truth manifests Itself only in the higher regions which are devoid of Maya.

सचु तां परु जाणीऐ जा आतम तीरथि करे निवासु ॥

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 468)

Truth is known, when the soul dwells at the Holy Place.

The Truth can be had, only when one becomes a true devotee of a Master.

गुरुमुखि सचु संजमु ततु गिआनु ॥ गुरुमुखि साचे लगै धिआनु ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

Through the Master does one gather Truth, self-discipline, the quintessence of knowledge. Through the Master, is one attuned to the Truth.

The Sikh Gurus say that those who realize the Truth, are true. They reflect and contemplate on Truth.

जिनी सचु जाता से सचे होए अनदिनु सचु धिआइनि ॥

नानक सचु नामु जिन हिरदै वसिआ ना वीछुड़ि दुखु पाइनि ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 769)

Those who know the Truth are ever true. They daily contemplate on the Truth. O Nanak, in whose hearts dwells the True Name, they suffer no pangs of separation.

सचु धिआइनि से सचे गुर सबदि वीचारी ॥

हउमै मारि मनु निरमला हरि नामु उरि धारी ॥

-- आदि ग्रन्थ (सूही की वार म० 2, पृ० 788)

Those who meditate on the Truth alone are True. They reflect on the Guru's Word. They still their ego and purify their hearts.

से जन साचे जिनी साचु पछाणिआ ॥ आपु मारि सहजे नामि समाणिआ ॥

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1174)

Those who realize the Truth are alone True. Bereft of ego they merge in the Name.

The Sikh Gurus have mentioned numerous benefits that accrue from contemplating on Truth. One becomes happy and fearless.

जिनी सचु पछाणिआ से सुखीए जुग चारि ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

Those who know the Truth are happy through all the Four Ages.

मन रे सचु मिलै भउ जाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 18)

Realize the Truth, and you banish fear.

Through the practice of Truth the Lord dwells in the heart and detachment is achieved.

जिनी सचु पछाणिआ सचि रते भरपूरि ॥

गुर सबदी मनु बेधिआ प्रभु मिलिआ आपि हदूरि ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 37)

Those who realize the Truth merge completely in the Truth. Through the Master's Word, their mind is stilled and they meet the Lord face to face.

सचि सिमरिऐ होवै परगासु ॥ ता ते बिखिआ महि रहै उदासु ॥

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 661)

When one meditates on the Truth, one's mind is illumined.

Then, one remains detached in the midst of Maya (delusion).

Ultimately with the help of Truth one crosses the ocean of worldly existence.

प्रीति लगी तिसु सच सिउ मरै न आवै जाइ ॥

ना वेछोडिआ विछुडै सभ महि रहिआ समाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 46)

He who loves the Truth, transcends both birth and death. Separated he cannot be from Truth, which pervades all.

This Truth can only be realized, when the Lord so wills it. A true Master, who is one with the Truth, is a prerequisite for attaining the Truth. But such a Master is met with, only by

good fortune. On realizing the Truth, one is rid of lust, anger, attachment, greed and egotism and becomes fearless. One is freed from the snares of the Negative Power (Kaal काल) and crosses the ocean of worldly existence and is honoured at the door of the Lord. Blessed are those, who have realized the Lord through the Truth, by meeting a True Master.

सतिगुर विटहु वारिआ जिनि दिता सचु नाउ ॥

-- आदि ग्रन्थ (सिरीयाग म० 5, पृ० 53)

I am a sacrifice to the Master, who blessed me with the True Name.

मुठड़े सेई साथ जिनी सचु न लदिआ ॥

नानक से साबासि जिनी गुर मिलि इकु पछाणिआ ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 319)

Those who did not carry the Truth with them, were beguiled on the way. Nanak, blessed are they who meeting a Master, realize the Lord.

Dharam Rai धर्म-राय - The Lord of Death

The Lord of Death, or Dharam Rai, who is also called Kaal Purush काल पुरुष, administers the three worlds of Pinda पिंड, Anda अंड, and Brahmanda ब्रह्मांड, that is, the Gross, Subtle and Causal regions. He does this under the orders of Sat Purush सत्पुरुष, the True Lord. All the three worlds are destroyed at the time of dissolution. Heaven and hell, which are in the Subtle region, are also liable to destruction and are under the jurisdiction of Dharam Rai. Dharam Rai was created by the Supreme Lord; he administers the three lower regions under His orders. He dispenses justice impartially.

धरम राइ नो हुकुमु है बहि सचा धरमु बीचारि ॥

-- आदि ग्रन्थ (सिरीयाग म० 3, पृ० 38)

The Righteous Judge of Dharma, by the Hukam of God's Command, sits and administers True Justice.

In compliance with the orders of the Lord, Dharam Rai asks all living beings, after their death, to render an account of their good and bad deeds, and he then deals with them accordingly. Hells are meant for the sinners and heavens for

those who have performed meritorious deeds. When one's stay in these regions is over, one has once again to tread the eternal wheel of birth and death.

He is named Dharam Rai because he dispenses justice according to law (Dharma). For this work, he is assisted by Yama (angels of death), and for this reason he is also known as the Lord of Yamas or Yama Raj. All the universe that is under him is destroyed in the course of time. He is, therefore, the Lord of Time or Death called (Kaal Purush or Kaal). The Kaal Purush sends his agents or incarnations to the earth in every age in order to keep the universe going.

Three forces or gods, namely, Brahma ब्रह्मा, Vishnu विष्णु and Shankar शंकर (Mahadev) work under him. The force that creates is called Brahma; that which sustains is called Vishnu; and that which destroys is called Shankar. He has, through Maya, created these three forces which create, sustain and destroy. They work under his orders, but cannot, however, see their father Kaal.

एका माई जुगति विआई तिनि चेले परवाणु ॥

इकु संसारी इकु भंडारी इकु लाए दीबाणु ॥

जिव तिसु भावै तिवै चलावै जिव होवै फुरमाणु ॥

ओहु वेखै ओना नदरि न आवै बहुता एहु विडाणु ॥

आदेसु तिसै आदेसु ॥

आदि अनीलु अनादि अनाहति जुगु जुगु एको वेसु ।

-- आदि ग्रन्थ (जप जी, पृ० 7)

The one Mother Divine brought forth the three deities. One creates, one sustains, and one destroys. He rules as He likes according to His Will. He sees all. He is not seen by anyone. This is the wonder of wonders. Hail to Him, the Primal Being, the pure Light; The One without beginning, without end and ever the same.

In the chapter on Kaal (the Negative Power) in the present treatise, it has been clearly stated that the True Being (Sat Purush सत्पुरुष), under whose orders Dharam Rai धर्मराय or Kaal काल works, is imperishable and indestructible. He is, therefore, called Akaal Purush अकाल पुरुष (the Timeless Be-

ing). Above him is Anami Purush अनामी पुरुष (Nameless Being), who is beyond both Kaal and Akaal. He is in actuality the Supreme Lord. He is invisible, unfathomable, limitless and everlasting. He is mentioned in the Adi Granth (the holy book of the Sikhs) as Khasam खसम (Lord), Nirala निराला (Detached Being) and Soami सोआमी (Lord).

Kaal or Dharam Rai administers, as he is directed to, by the far higher True Being (Sat Purush) and he is not the creator of the soul. He can neither create nor destroy a soul. It is only the body that belongs to him. He assigns a body according to individual karmas and takes it back after the allotted span is over. He has no control over the soul, because souls are the children of the True Being and are immortal.

Thus we should adore the true Akaal Purush, and it is through adoration of Him, that imperishable life and everlasting bliss can be obtained. Kaal does not wish that anyone should go out of his domain, because the life and gaiety of this creation is due to the souls that are in it. He accordingly misleads the souls in a variety of ways by means of the mind and the Maya. For this reason, the True Being or True Lord sends his incarnations, the Saints and the Masters, from time to time to emancipate those who are in the clutches of delusion. Without taking refuge in such Saints, one is not freed from the bondage of death.

बिनु सतिगुरु जमकालु न छोडई दूजै भाइ खुआई ॥

-- आदि ग्रन्थ (सलोक वारां ते वधीक म० ३, पृ० १४१४)

*Except through a Master, no one can transcend death or time.
He is ruined by the love of duality.*

Saints point out the path of emancipation, by prescribing the practice of the Word or Holy Spirit (Shabd शब्द) or the Name of God. Sat Purush (True Being) is Shabd. He can be attained only by means of the Shabd, and therein lies the salvation of man. It is impossible to escape from the cycle of birth and death through physical deeds such as repetitions, austerities, holy baths, pilgrimages and the like. All these actions are within the sphere of the Lord of Death. But if,

through the grace of a True Master, one practices contemplation on God's Name, one clears one's account of karmas and escapes both hell and heaven and also the wheel of transmigration. Those who, by great good fortune, obtain the company of Saints are served by the Lord of Death.

साधसंगि धरम राइ करे सेवा ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 271)

In the Company of the Holy, the Lord of Dharma serves one.

The Lord of Death punishes sinners, but does not come near the devotees of the Lord. He, who is dear to the Lord, is dear to all.

धरम राइ है हरि का कीआ हरि जन सेवक नेड़ि न आवै ॥

जो हरि का पिआरा सो सभना का पिआरा होर केती झखि झखि आवै जावै ॥

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 555)

Dharam Rai is created by the Supreme Lord. He does not come near a devotee of the Lord. One who is dear to the Lord, is dear to all; so many others come and go in vain.

धरम राइ जमु नेड़ि न आवै मेरे ठाकुर के जन पिआरे ॥

-- आदि ग्रन्थ (नट म० 4, पृ० 980)

Those who are beloved of the Lord are not called to account by Dharam Rai.

By adoring the Name of the Lord, both the mind and its vanity are vanquished and there remains nothing to account for.

सिमरत नामु किलबिख सभि काटे ॥ धरम राइ के कागर फाटे ॥

-- आदि ग्रन्थ (प्रभाती म० 4, पृ० 1348)

By repeating the Lord's Name, one is rid of all sins, and one's account with Dharam Rai is ended.

The devotees of the Lord are freed from the fear of the Lord of Death, of whom everybody else is very much afraid.

The Characteristics and Functions of the Lord of Death

He is a servant of the True Lord (Sat Purush) and dispenses justice according to His law. After death, he asks all beings to account for their actions and he punishes the sinners.

He is all-powerful and the creator of the three worlds (Physical, Subtle and Causal).

He is the Negative Power (Kaal) and ensnares living beings in Maya or illusion.

Dharam Rai is not satisfied with recitals and penances, worship and sacrifices, pilgrimages and charities and the like.

There is no release from Dharam Rai, without taking shelter with the Master. An egotistic and proud person remains always in the bondage of Maya. If one does not possess the wealth of the Name, he has to face the Lord of Death, who demands the account of his deeds.

Kaal - The Negative Power

The Supreme Lord is self-existent and self-sustaining. He is the Cause of all. He is neither real nor non-real. He is beyond them both. He cannot be reached by mind or speech. That which was and is, is neither darkness nor light. There was motion in Him, which we can describe as a wave. By this wave, both the True Lord (Sat Purush) and the Negative Power (Kaal Purush) were born. From the Negative Power, the creation originated. He has two powers, namely, Time and Space. These provide the warp and woof of the creation. Space helps in spreading the creation, and time is ever bringing about changes.

The cycle of the eighty-four is under the Negative Power. All the lower regions such as Brahm Lok ब्रह्म लोक (the region of Brahma), Rudra Lok रुद्र लोक (the Region of Shankar), Indra Lok इन्द्र लोक (the Region of Indra), Shiv Puri शिव पुरी (the Region of Shiva) and Vishnu Puri विष्णु पुरी (the Region of Vishnu) which people try to reach after death by doing meritorious deeds and giving alms and charities and so forth, are under the governance of Kaal. These regions are not everlasting or imperishable, but are destroyed after an allotted period.

इंद्र पुरी महि सरपर मरणा ॥ ब्रह्म पुरी निहचलु नही रहणा ॥

सिव पुरी का होइगा काला ॥ त्रै गुण माइआ बिनसि बिताला ॥

-- आदि ब्रह्म (गउड़ी म० 5, पृ० 237)

The world of Indra will doubtless end; the region of Brahma will perish, the region of Shiva will suffer death; all that is within the sway of the three-headed Maya will pass away.

ब्रह्म लोक अरु रुद्र लोक आई इंद्र लोक ते धाइ ।।

साधसंगति कउ जोहि न साकै मलि मलि धोवै पाइ ।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 500)

Maya overwhelms the spheres of Indra, Rudra and Brahma. But it dares not cast its eye on those who keep the company of Saints; it ever washes their feet.

माइआ मोहे देवी सभि देवा ।। कालु न छोडै बिनु गुर की सेवा ।।

-- आदि ग्रन्थ (गउडी म० 1, पृ० 227)

All gods and goddesses are under the control of Kaal. All gods and goddesses are lured by Maya. Without devotion to the Master, not one escapes death.

While living within the sphere of Kaal, we have to still the mind and with the power of the Lord's Name obtained from the Master, we have to rise above Kaal's domain, to the regions, where both Kaal and Maya become powerless and ineffective.

कालु बिकालु भए देवाने मनु राखिआ गुरि ठाए ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 764)

Time and Timeless both are perplexed when the Master stills the mind.

कालु बिकालु कहे कहि बपुरे जीवत मूआ मनु मारी ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 907)

O fool, what can Kaal do to them, who have stilled their mind?

The Negative Power and the True Lord have their own spheres of work. Kaal creates nether-worlds and upper worlds, sustains them, and then destroys them. Kaal comprises the past, present and future. The Four Ages or Yugas are its revolutions; and years, months, days, hours and seconds are its divisions.

There is a story in the Mahabharata in which a Yaksha यक्ष (elemental spirit) puts several questions to the great Seer Yudhishtira युधिष्ठिर. One of them was,

What is that, which is worth knowing?

Yudhishtira replied,

Kaal is cooking all human beings in the huge pan of attachment (to his worlds and their objects) with the fire of the sun, and is stirring them with the ladle of the months and the seasons.

Everything perishes after its allotted time is over. Therefore, the Sikh Scriptures have described Kaal as Jam Kaal or “death at the appointed time”. The entire world is under the control of this Negative Power. It is completely in its bondage.

समु जगु कालै वसि है बाधा दूजै भाइ ॥

-- आदि ग्रन्थ (गडडी बैरगनि म० ३, पृ० 162)

All the world is subject to Kaal, bound by the love of duality.

The main work of the Negative Power is to allow no one to escape from its domain. He has, as if by magic and deceit, obtained control over all living beings. We have forgotten our original home and we are now destined to wander from door to door. Shams-i-Tabriz says,

आवारगी नविशत शुदा, खाना फामोशत शुदा ।

आँ गन्दा पीरे काबली बस सहर करदत अज़ दगा ॥

-- शम्स तब्रेज़

To wander is our fate. We have forgotten our home. He (Kaal) is old and deceitful. He imprisoned us by fraud and magic.

There is another power above Kaal, which is described as Akaal by the Sikh Gurus. Akaal connotes Eternity, and this power possesses the qualities of the “eternal now” and unchangeable permanence. Time has nothing to do with it. He is beyond Time and Space. Because this power has no connection with Kaal (Time), it is beyond the count of seconds, minutes, days, years and ages. They all merge in His eternal existence. We can conceive of all the three tenses in the existence of Akaal. A Muslim Faqir (holy man) has said,

ता ऊ न बूदे मन बूदम ।

When He (Kaal) was not, I was.

Kabir Sahib says in ‘Anurag Sagar अनुराग सागर’ that the power of Kaal originated from Sat Purush (the True Being) and spread downwards from Sach Khand (the True Region). Kaal, however, is not allowed to go to Sach Khand. This means that Kaal cannot penetrate into the sphere of Akaal.

Akaal is real. Kaal is merely His reflection. The reflection is sustained by the original. Just as the moon receives light from the sun and is illuminated by it, similarly Kaal is

sustained by Akaal. Kaal is an activated shadow of Akaal. The world is sustained by him.

The Vedas and other Hindu Scriptures consider this 'Shadow Being' (Chhaya Purush छाया पुरुष) to be the all-in-all and the highest power. But he is described by the Saints as Kaal Purush or the Negative Power. Kaal is highly praised in the Vedas. In the nineteenth chapter of the Atharva Veda there are two verses in praise of Kaal. These are called the Kaal verses, or verses concerning the Negative Power.

कालो भूतिमसृजत काले तृपति सूर्यः ।

काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति ।

-- अथर्व वेद (19:53:6)

Kaal has created the Universe; in Kaal does the sun rise; all creatures live in Kaal. Eyes too acquire their vision due to Kaal.

कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा ।

कालादृचः समभवन् यजुः कालादजायत ।

-- अथर्व वेद (19:54:3)

Kaal has created the past and the future. The verses of the Vedas were created by Kaal.

स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्येत् ।

पिता सन्नभवत् पुत्र एषां तस्माद् वै नान्यत् परमस्ति तेजः ।

-- अथर्व वेद (19:53:4)

Kaal has creates and sustains all the living beings. And has then imprisoned them in his dominions.

Saints believe that the Lord or Master or Creator has limitless consciousness. He is the Positive Power. He is an unfathomable ocean of love and bliss. He has many powers or agents who look after the creation and its maintenance. These are described as Beings or Purushas. The Supreme Lord is accordingly called the Supreme Being or Param Purush परम पुरुष. Amongst these powers, is the Negative Power, or Kaal Purush काल पुरुष, who is the creator of the universe.

The duration of his universe is limited, after which, it must suffer dissolution. Therefore, he is called the Lord of Time or Kaal Purush. He is the sustainer of all the worlds of three attributes. There are numberless universes. Each universe is looked after by a ruler appointed by the Supreme

Being. Each ruler has three forces or gods – Brahma ब्रह्मा, the creator, Vishnu विष्णु, the sustainer and Shankar शंकर, the destroyer. These create, sustain and destroy a universe. All these rulers are parts of Kaal Purush, who is himself sustained by the Timeless Lord (Akaal Purush अकाल पुरुष). All this lower creation is within the power of Kaal.

Both Kaal and Akaal were created by the Supreme Lord. The work of creation and its evolution has been handed over to them.

कालु अकालु खसम का कीन्हा इहु परपंचु बधावनु ।।

कहि कबीर ते अंते मुकते जिन्ह हिरदै राम रसाइनु ।।

-- आदि ग्रन्थ (मारु भगत कबीर, पृ० 1104)

Kaal and Akaal were created by the Lord to annihilate this world of form. O Kabir, only those in the end are emancipated, who have the Treasure of the Lord's Name in their hearts. (Kabir)

The Saints have also described the Supreme Lord as the most Merciful.

प्रतिपाल महा दइआल दाना दइआ धारे सभ किसै ।।

-- आदि ग्रन्थ (गउडी म० 5, पृ० 249)

He is the Sustainer of the world. Most beneficent, wise and merciful is He.

The same names have also appeared in the writings of many other Saints. These Beings (Purushas) have been described as:

- Kaal काल, Dayal दयाल and Maha Dayal महा-दयाल.

- Kaal काल, Maha Kaal महाकाल, Satya Purush सत्पुरुष, Swami स्वामी and Anami अनामी.

- Dharam Rai धर्मराय, Ram Rai रामराय and Hari Rai हरिराय.

Similarly, in the writings of many seers and sages, there is mention of Kaal and Dayal (the Merciful One) or Akaal (the Timeless One). Guru Gobind Singh, the tenth Sikh Guru said in His hymns:

नमस्त्वं अकाले

काल हूँ के काल, महाकाल हूँ के काल हो

कालान काल

-- दसम ग्रन्थ (जाप साहिब 1/2, अकाल उस्तत 1/253, 4/90)

Salutation to Akaal, Destroyer of death, Destroyer of Maha Kaal and the Destroyer of the Lord of Time. (Sridasam.org p.1, 35, 5)

Muslim Saints have mentioned Shaitan and Rehman, namely, Satan and the Merciful Lord. Shaitan is the same as Kaal and is, they say, the Negative Power, within whose sphere fall all the three worlds and regions. The other, the Merciful One, is the Positive Power. It is the source of all power, and the Negative Power works according to His directions. Kaal cannot interfere with Akaal. Both of them have been created by the Supreme Power, which has been called variously by great Saints as Khasam खसम (Lord), Maha Dayal (Most Beneficent One) and Swami (Master). The distinction between Kaal and Dayal (the Negative Power and the Merciful One) is very abstruse and merits careful study. The Saints hint at it and their writings should be studied.

The transient world is all the creation of Kaal. But to one taking refuge in the Lord, Kaal can do no harm. The eternal Sound or Melody is the manifestation of the Positive Power. By practicing it, one transcends the limits of Kaal. Wherever there is the Melody of the Shabd or the Sound Current, Kaal cannot interfere and he keeps away from there.

अफरिओ जमु मारिआ न जाई ॥ गुरु कै सबदे नेड़ि न आई ॥

सबदु सुणे ता दूरहु भागै मतु मारे हरि जीउ वेपरवाहा हे ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1054)

The dragon of death cannot be slain, save through the Guru's Word. Then it comes not near. On hearing the Word, it runs afar, lest the carefree Lord kills it.

The Master is Himself Shabd-Incarnate or 'the Word made flesh'. By giving devotion to Him, a person can escape from the clutches of Kaal. Dharam Rai (Kaal) then serves him.

साधसंगि धरम राइ करे सेवा ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 271)

Dharam Rai serves those, who keep the company of the Saints.

At the last moment of life, the Lord of Death or Kaal does not come to take away the disciple of the True Master.

The Master Himself comes and takes the soul with Him. Kaal does not come near a devotee.

Those, who have not met a Satguru, are in the power of Kaal. One cannot escape from the clutches of Kaal, except by serving a True Master.

माइआ मोहे देवी सभि देवा ॥ कालु न छोडै बिनु गुर की सेवा ॥

-- आदि ग्रन्थ (गउडी म० १, पृ० २२७)

All gods and goddesses are lured by Maya. Without Devotion to the Master, none escapes death.

Kaal demands from everybody an account of all actions and in accordance with them, he metes out punishments or rewards. Recitals, penances, continence, reading, writing and the three gunas गुण (qualities) are all within his sphere. The only way to transcend them is the practice of Shabd-Dhun शब्द-धुन, or the Divine Melody and taking shelter with the True Master. But it is only the highly fortunate few, who take shelter with the Master, and thus escape the clutches of Kaal.

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THE LORD'S WILL (*Bhana* भाणा)

What is the Will of the Lord, or His Bhana? Bhana means that which is liked by the heart or which is pleasing or gives pleasure. In Punjabi they generally say,

ओह मैंनू भांवदा सुखांदा है, अंदरों चंगा ते मिट्ठा लगदा है।

I like it and am pleased with it. It feels good and is very sweet.

The Sikh Gurus have mentioned the word, 'Bhana' many times in their writings.

हरि कै भाणै सतिगुरु मिलै सचु सोझी होई॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 365)

नानक जो प्रभ भाणिआ पूरी तिना परी॥

-- आदि ग्रन्थ (गउड़ी बावन आखरी म० 5, पृ० 253)

भाणा मनै सदा सुखु होइ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 364)

ओहो सुखु ओहा वडिआई जो प्रभ जी मनि भाणी॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 383)

जो तिसु भावै सति करि मानै भाणा मनि वसाई॥

-- आदि ग्रन्थ (आसा भगत कबीर, पृ० 480)

They served according to the wishes of the Lord. They acted according to His Will. They who did so, succeeded. They remained very happy. That is happiness which He likes. That is greatness, which He approves of. What He likes, He considers to be true. He dwells in His Will.

Do such deeds as please the Lord. Perform the actions with which He is pleased. Whatever is liked by the Lord, should be desired by us also. Therefore, "surrender to His Will" means that we should be happy in His Will. The Muslim Saints describe it as "submission to His Will". Such a person always says,

जो तिसु भावै नानका साई भली कार॥

-- आदि ग्रन्थ (सांरंग की वार म० 2, पृ० 1239)

Whatever is pleasing to His Will, O Nanak, is a good deed.

A Persian Saint has said,

कारे कि निको न शुद, निको शुद कि न शुद ।

The work that did not succeed according to our desire, it was good that it did not succeed.

Whatever one does, should be done to please the Lord, so that we may become dear to Him. The key to obtaining His pleasure lies in acting according to His Will.

सरे तस्लीम खम है जो मिज़ाजे—यार में आए ।

I bow my head before the wishes of the Beloved.

We should consider what we should do, when we wish to please someone. The main thing would be to obey Him implicitly. We should not transgress His directions even by a hair-breadth. Look at the animals. A dog that understands the command of its master and does not even remotely transgress it, is liked and patted by its master. An obedient son gives great satisfaction and pleasure to his parents. An obedient wife is loved by her husband. An obedient servant is pleasing to his master. The law-abiding and good citizens are a source of delight to their government. Wherever you may look, you will find this same principle in action. That is, if you wish to please anyone, carry out his commands. Be content with what he wills. This is the way to remain happy and in his will.

All deeds and duties should be performed with a view to pleasing the Lord. Guru Nanak, in the first stanza of the Jap Ji Sahib, has considered the various methods customarily used to realize the Lord. He says that the Lord is not within the reach of the intellect or reason. He cannot be realized by practicing austerities, by keeping fasts, by observing silence and so on. He is not to be found by wisdom or cunning. How are we, then, to proceed in order to gain access to His door and to see Him, after tearing away the curtain of Maya? Guru Nanak says that the Lord cannot be realized by any other method, except that of obeying and following His Will.

सोचै सोचि न होवई जे सोची लख वार॥
 चुपै चुप न होवई जे लाइ रहा लिव तार॥
 भुखिआ भुख न उतरी जे बंन पुरीआ भार॥
 सहस सिआणपा लख होहि त इक न चलै नालि॥
 किव सचिआरा होईऐ किव कूडै तुटै पालि॥
 हुकमि रजाई चलणा नानक लिखआ नालि॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 1)

He cannot be conceived of, however hard we may think. He cannot be reached by observing silence however long. Nor can contentment be bought by all the wealth of the world. Of a myriad cleverness, not one works. How can we be true? How can the curtain of falsehood be rent asunder? By following the Divine Will. It is so written in our fate, O Nanak.

Divine dispensation, divine law and divine Will are three different aspects of the same reality, namely, Bhana or the Lord's Will. The Lord's dispensation is the result of the Lord's Will and so are happiness and pleasure. It is through this, that His Law operates. The divine law is the materialized form of divine dispensation. It is the Shabd, Name or Word.

एको नामु हुकमु है नानक सतिगुरि दीआ बुझाइ जीउ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.

हुकमु बूझै सोई परवानु॥ साचु सबदु जा का नीसानु॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 386)

He alone who understands the Command of the Lord's Will, is approved. The True Shabd is His distinguished sign.

'Raza' means to comply with the law without murmur or complaint and joyfully. Raza, in Arabic, means happiness, joy or will. The pleasure of the lawgiver is the prime consideration. We should abide by the law happily and cheerfully. There is complete lack of self and egotism in it. One has to become the very embodiment of the Divine Will.

Rabia Basri once met two holy men. She asked them to tell her something about Raza. One holy man said,

Whatever pain and suffering one receives from the Lord, one should bear them.

Rabia Basri said,

There is egotism in the idea. The other holy man said, Whatever sufferings come from the Lord, they should be accepted cheerfully.

Rabia said,

This also smacks of egotism.

Rabia then added,

One should lose the faculty of distinction between the pleasure and pain that comes from the Lord and regard both of them as His gifts.

Those who act in accordance with the Divine Law or Will are conscious co-workers with it, and act according to its provisions. This does not mean that one should sit idle and do nothing. He alone is a doer, who performs actions.

The problem of the relationship between fate and self-effort is very knotty. There is a Persian saying:

तदबीर कुन्द बन्दह, तक्दीर कुन्द खन्दह ॥

Man proposes; God disposes.

A man conceives thousands of plans and puts some of them into effect, but fate sits by his side and laughs at him. Effort is the outcome of man's will. Fate, however, is the outcome of the Will of the Lord. What can the will of man do against the Will of the Lord? It has no chance whatever.

लख कोशिश करे इन्सान तो क्या होता है,

वही होता है जो मंजूर ख़ुदा होता है ।

However hard one may try, it is to no purpose. That only happens, which is ordained by the Lord.

We come together or separate according to our fate karmas and His Will. Whatever He wills, happens. No one can interfere with His supreme Will.

संजोगी मिलि एकसे विजोगी उठि जाइ ॥

जो तिसु भाणा सो थीऐ अवरु न करणा जाइ ॥

-- आदि ग्रन्थ (सिरीख म० 1, पृ० 18)

Some attain Union with the Lord, while others depart in Separation. Whatever pleases Him comes to pass; nothing else can be done.

Both the fools and the wise are all tied with the same rope. Human effort is of no avail against His Will. His law is working in all, and no one else is the doer. Guru Arjan, the fifth Guru in the line of Guru Nanak, says,

ना को मूरखु ना को सिआणा ॥ वरतै सभ किछु तेरा भाणा ॥

-- आदि ग्रन्थ (माझ म० 5, पृ० 98)

No one is foolish, no one is wise. Whatever happens, it is Your Will.

जो तिसु भाणा सोई हूआ ॥ अवरु न करणै वाला दूआ ॥

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 154)

Whatever pleases Him shall come to pass. There is no other Doer except Him.

सोई होआ जो तिसु भाणा अवरु न किन ही कीता ॥

तुमरै भाणै भरमि मोहि मोहिआ जागतु नाही सूता ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

That which pleases His Will has come to pass; no one else can do anything. By Your Will, enticed by the illusion of emotional attachment, the people are asleep, and do not wake up.

Guru Nanak has also said,

तेरा भाणा सभु किछु होवै ॥ मनहटि कीचै अंति विगोवै ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 356)

All happens according to Your Will. One who acts in stubborn-mindedness is ruined in the end.

Namdev, a fourteenth century Indian Saint, says to the same effect,

मेरा कीआ कछू न होइ ॥ करि है रामु होइ है सोइ ॥

-- आदि ग्रन्थ (भैरों भगत नामदेव, पृ० 1165)

Nothing will come out of what I do. What the Lord wills, that alone is what comes to pass. (Namdev)

Shams-i-Tabriz says that man thinks up many plans, but is not aware of his fate. But only that happens which is ordained by God.

तदबीर कुनद बंदह तकदीर न दानद । तदबीर बतकदीरे खुदावंद बमानद ।

You try to act, but do not know your Fate. Nothing avails against one's ordained Fate.

Hafiz says,

रज़ा बदह कज़ा व ज़ जर्बी गिरह बकुशा,
कि बर मन व तो दरे इख्तियार नुकुशादस्त ।

-- रज़ाज़ा हाफ़िज़

You should live happily according to His Will, since we have not been given any say in this matter.

Sheikh Sa'adi has also said,

चे रद में न गरदद खदंगे कज़ा । सुपर नेस्त मर बन्दह रा जुज़ रज़ा ॥

-- शेख़ सादी

The arrow of Fate cannot be avoided; submit to it cheerfully.

Since there is no escape from the arrow of fate, a man can do nothing but submit to his ordained fate. It is our everyday experience that howsoever much we may try, success or failure is not within our hands. Of course, it is our duty to make an effort. Lord Krishna gave the same advice to his disciple Arjuna, to do his duty but to leave its fruit to the Lord, since he had no control over the fruit of his actions.

An old story says that one day an Arab said to Prophet Mohammed,

O Prophet of God! The Lord is constantly watching over us. What if I do not tie the legs of my camel in the night and thus leave my camel's wanderings to Him, relying on His Will? Would it do any harm?

Maulana Rumi has described the reply given by the Prophet in the following words:

गुफ़्त पैग़म्बर बा आवाज़े बुलंद । बर तवक्कल ज़नुए उश्तुर बबन्द ।
In a loud voice the Prophet said, "Tie the legs of the camel. And then rely on God."

The Prophet said authoritatively that it was the man's duty to tie the legs of his camel. Perform your duty; then remain content with the Will of God, and leave the result to Him. Try your best and leave the rest to God.

Man is free to a certain extent; he is bound beyond that. We can make this clear by an illustration. A boy is flying a kite. His father has given him a hundred or two hundred yards of string. Hiding himself, he has kept the rest of the string with himself. The boy is free to fly the kite to the extent of the string that is with him, and no more. Similarly,

we should try to act as best we can according to our strength and then leave the rest to the Lord. We should make use of our effort and intelligence to the extent, that we can and then bow before the Will of God, accepting It as sweet and welcome. Adi Granth says,

उदमु करेदिआ जीउ तूं कमावदिआ सुख भुंचु ॥

धिआइदिआ तूं प्रभू मिलु नानक उत्तरी चिंत ॥

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 522)

Live by making an earnest effort; thus earn and abide in happiness. Contemplating the Lord, meet Him and dispel all care and anxiety.

आगाहा कू त्राधि पिछा फेरि न मुहडडा ॥

-- आदि ग्रन्थ (डखने म० 5, पृ० 1096)

March forward and look not behind.

कबीर कालि करंता अबहि करु अब करता सुइ ताल ॥

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1371)

Kabir, that which you have to do tomorrow – do it today instead; and that which you have to do now – do it immediately! (Kabir)

करहले मन परदेसीआ किउ मिलीऐ हरि माइ ॥

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 234)

O my wandering mind! A stranger are you. How would you meet the Lord?

The Lord's Will and man's free will are mentioned many times in the writings of the Gurus. If by the Lord's Will, it is meant that everything that happens is bound to happen and that man's efforts are of no avail whatever, then what was the use of the Gurus incarnating themselves again and again, giving out their teachings, taking pains to hold spiritual discourses and putting out scriptural writings? The Gurus say, that it is necessary for us to make our own efforts, but these should be in accordance with the Will of the Lord.

The question arises, as to how are we to know His Will? The Gurus say:

हरि के गुण हरि भावदे से गुरु ते पाए ॥

जिन गुर का भाणा मंनिआ तिन घुमि घुमि जाए ॥

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 725)

The Glorious Praises of the Lord are pleasing to the Lord; I have obtained them from the Guru. I am a sacrifice, a sacrifice to those who surrender to and obey the Guru's Will.

The divine virtues that are dear to the Lord are known and achieved through the Master. The True Master is indistinguishable from the Lord, and the Will of the Lord is dear to Him.

भगतु सतिगुरु पुरखु सोई जिसु हरि प्रभ भाणा भावए ॥

आनंद अनहद वजहि वाजे हरि आपि गलि मेलावए ॥

-- आदि ग्रन्थ (रामकली सद्, पृ० 923)

He alone is a devotee of the Master, who is content with the Lord's Will. Within him ring Continuous Melodies of bliss and the Lord Himself embraces him.

The Master is the Lord's Will personified or made flesh. It is by following the will of the Master, that the Will of the Lord is known. But this can be known from a Perfect Master only.

आपणे भाणे विचि सदा रखु सुआमी हरि नामो देहि वडआई ॥

पूरे गुर ते भाणा जापै अनदिनु सहजि समाई ॥

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1333)

O Lord, keep me ever in Your Will and bless me with the glory of Your Name. It is through the Perfect Master that Your Will is known and one merges in equipoise.

Mention of these things is made in many religious scriptures. Ponder over them, while sitting in the company of a realized soul. The most important thing is to take refuge with a Perfect Master, and then follow without hesitation the path that He enjoins. His utterances are those of God Himself, and His orders are God's orders.

जैसी मै आवै खसम की बाणी तैसड़ा करी गिआनु वे लालो ॥

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 722)

As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

When by following the directions of a Perfect Master, one understands it, he becomes the administrator of His will. Whatever he does, he does on behalf of the Lord. The Lord works through him. His will becomes one with the Lord's Will. Man's will and intellect, being finite, are weak, deficient

and incomplete. If we make them one with the eternal Will and the perfect wisdom of the Lord, they will also become infinite. Since the law of harmony is in tune with His Will, the echo of the Divine Melody is felt within man. The deficient will of man, then awakens in the perfect Will of the Lord and takes its form. He begins to truly understand and follow His Will. He is no longer obliged to grope in the dark. He sees everything in a clear-cut manner. He is rid of all delusions.

जिना भाणे का रसु आइआ ॥ तिन विचहु भरमु चुकाइआ ॥

-- आदि ब्रथ (सिरीराग म० 1, पृ० 72)

Those who take pleasure in God's Will, remove their doubt from within.

He begins to see and understand the writings that tell of His Will. He becomes familiar with all the three aspects of time. Such persons generally keep silent, but sometimes in their delight, they say something about the matter.

We may be rich or poor, healthy or diseased, happy or unhappy. All these states are boons from Him, a result of our own karmas. Accept them cheerfully. Be happy with His Will. Try to act as you are directed by the Master, and thus free yourself from the shackles of karmas and death, through the Name of the Lord. His Will is His greatest gift. Nothing excels it. It is only if He wills it, that we obey Him. We can meet a Master, if it is so willed by Him. We can attune ourselves to Truth and then share the bliss, only if He wills it. But only those, for whom it is ordained, can obtain it.

भाणै हुकमु मनाइओनु भाणै सुखु पाइआ ॥

भाणै सतिगुरु मेलिओनु भाणै सचु धिआइआ ॥

भाणे जेवड होर दाति नाही सचु आखि सुणाइआ ॥

जिन कउ पूरबि लिखिआ तिन सचु कमाइआ ॥

नानक तिसु सरणागती जिनि जगतु उपाइआ ॥

-- आदि ब्रथ (मारु म० 3, पृ० 1093)

By the pleasure of His Will, the Lord inspires us to obey His Hu-kum (Command). By the Pleasure of His Will, we find peace.

By the pleasure of His Will, He leads us to meet the True Guru.

By the Pleasure of His Will, we meditate on the Truth.

There is no other gift as great as the Pleasure of His Will; this Truth is spoken and proclaimed.

Those who have such pre-ordained Destiny, practice and live the Truth. Nanak has taken refuge with the One, who created the world.

जा तिसु भावै ता गुरु मिलाए ॥ गुरुमुखि नामु पदारथु पाए ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1064)

When He wills, a thing it happens. One gets a Master and one gets the Name of God.

The entire universe has been created by His Will. He alone, whom He wills it, loves His Will.

तुधु आपणै भाणै सभ सृसटि उपाई जिस नो भाणा देहि तिसु भाइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1064)

When it pleases His Will, He leads us to meet the Guru. The Gurumukh finds the treasure of the Naam, the Name of the Lord.

Pain and pleasure, honour and glory, birth and death, the union of the soul with the body, coming together and separation, habitation in hell or heaven, recitals and penances, wandering in different species, knowledge and devotion, and crossing the ocean of the universe, all are happening according to His Will.

जा तू ता मै सभु को तू साहिबु मेरी रासि जीउ ॥

तुधु अंतरि हउ सुखि वसा तूं अंतरि साबासि जीउ ॥

भाणै तखति वडाईआ भाणै भीख उदासि जीउ ॥

भाणै थल सिरि सरु वहै कमलु फुलै आकासि जीउ ॥

भाणै भवजलु लंघीऐ भाणै मंझि भरीआसि जीउ ॥

भाणै सो सहु रंगुला सिफति रता गुणतासि जीउ ॥

भाणै सहु भीहावला हउ आवणि जाणि मुईआसि जीउ ॥

-- आदि ग्रन्थ (सूही म० 1, पृ० 762)

When You are with me, O Lord, I attain everything.

When You abide within me, I am at peace. When You dwell within me, I am blessed.

By Your Will You make me a king; by Your Will a beggar.

By Your Will flow rivers in the desert; by Your Will bloom flowers in the sky.

By Your Will we cross the sea of life. By Your Will are we drowned midstream.

By Your Will we love the Lord, and are dyed in His hue.

By Your Will He appears dreadful, and we keep coming and going.

He is the greatest of all. All are under His discipline, and He rules all. All act according to His Will.

वडा आपि अगंमु है वडी वडिआई ॥

गुर सबदी वेखि विगसिआ अंतरि सांति आई ॥

सभु आपे आपि वरतदा आपे है भाई ॥

आपि नाथु सभ नथीअनु सभ हुकमि चलाई ॥

नानक हरि भावै सो करे सभ चलै रजाई ॥

-- आदि ग्रन्थ (सारंग की वार म० 5, पृ० 1251)

Great is the glory of the unfathomable Lord.

Through Guru's Word I see His vision. An enraptured and inner peace descends upon me.

He is the Over-Lord and His Will rules over all.

The Lord has yoked all to His Will. Nanak, the Lord does as He wills.

That alone is true knowledge and contemplation, which is pleasing to Him. That alone is true worship and recital, which pleases Him.

सो गिआनु धिआनु जो तुधु भाई ॥

सोई जपु जो प्रभ जीउ भावै भाणै पूर गिआना जीउ ॥

-- आदि ग्रन्थ (माझ म० 5, पृ० 100)

That alone is true contemplation, which is approved by Him.

That alone is recital which is pleasing to Him. To abide in His Will, is perfect knowledge.

हरि साचे भावै सा पूजा होवै भाणा मनि वसाई ॥ . . .

गुरमुखि होवै सु पूजा जाणै भाणा मनि वसाई ॥

भाणे ते सभि सुख पावै संतहु अंते नामु सखाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

Only when the True Lord wills it, can we worship Him with His Will enshrined in our hearts. It is a true devotee alone, who knows what worship is living utterly in His Will. O Saints, he who accepts God's Will is in bliss. In the end it is His Name alone that keeps one company.

He who is dear to the Lord, and submits to His Will, is successful.

जो तुधु भावै सो परवाणु ॥ तेरे भाणे नो कुरबाणु ॥

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 676)

Whatever pleases You, Lord, that alone is acceptable. I am a sacrifice to Your Will.

हरि का भाणा मंनहि से जन परवाणु ॥ गुरु कै सबदि नाम नीसाणु ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1129)

Blessed are they who obey the Lord's Will. The Guru's Shabd (Word) guides them, and they reach the abode of the Lord.

May we be a sacrifice to the one, who is loved by the Lord.

जिसु मिलिआ गुरु आइ तिनि प्रभु जाणिआ ॥

हउ बिलहारी तिन जि खसमै भाणिआ ॥

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 958)

He who meets the Master, knows the Lord. I am a sacrifice to Him, who submits to the Lord's Will.

When one is loved by the Lord, the Lord Himself forgives him and unites him to Himself.

आपे बखसि मिलाए सद कुरबाणिआ ॥ नानक लए मिलाइ खसमै भाणिआ ॥

-- आदि ग्रन्थ (मलार की वार म० 5, पृ० 1291)

I am a sacrifice to Him who forgives and unites me with Himself. Says Nanak, in His Will the Lord merges me in Himself.

Those who love the Will of the Lord, become perfect.

मसतकि लिलाटि लिखिआ धुरि ठाकुरि मेटणा न जाइ ॥

नानक से जन पूरन होए जिन हरि भाणा भाइ ॥

-- आदि ग्रन्थ (मलार म० 3, पृ० 1276)

Whatever is ordained, no one can efface. Nanak, they become perfect, who love the Will of the Lord.

He who submits himself to the Will of the Lord, merges in Him. This is the highest praise of the Will.

तेरा भाणा मंने सु मिलै तुधु आए ॥ जिसु भाणा भावै सो तुझहि समाए ॥

भाणे विचि वडी वडिआई भाणा किसहि कराइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1063)

He who accepts Your Will, unites with You. He who is pleased with Your Will, merges in You. Glorious is submission to God's Will, but rare is the one who submits to it.

Who loves the Will of the Lord and Accepts It?

The true devotee or Gurumukh (he who loves the Guru) loves the Will of the Lord.

गुरुमुखि तेरा भाणा भावै ॥ सहजे ही सुखु सचु कमावै ॥

भाणे नो लोचै बहुतेरी आपणा भाणा आपि मनाइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1063)

The true devotee loves Your Will; he easily obtains Truth and Bliss. Many try to understand the Will, but it is the Lord, who makes one surrender to His Will.

Only those, to whom He is kind, and who love Him accept His Will.

तेरा भाणा तूहै मनाइहि जिस नो होहि दइआला ॥

साई भगति जो तुधु भावै तूं सरब जीआ प्रतिपाला ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

He alone obeys Your Will, O Lord, unto whom You are Merciful. That alone is worship, which is pleasing to Your Will. You are the Cherisher of all beings.

तुधु आपणै भाणै सभ सृसटि उपाई जिस नो भाणा देहि तिसु भाइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1064)

By His Will, He created the whole Universe. He, whom He blesses with His favour, loves His Will.

He who merely talks and does not understand His Law, is not an adept and is of no value. He who accepts His Will, is a devotee.

कथनी बदनी करता फिरै हुकमु न बूझै सचु ॥

नानक हरि का भाणा मने सो भगतु होइ विणु मने कचु निकचु ॥

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 950)

He who merely talks, knows not the Will of the Lord. He who submits to the Lord's Will, is the devotee of God. Without it one is false.

She, who is liked by the Lord, is the ever-happy bride. All embellishments and mannerisms become her. She is the most beautiful of all, and she ever remains happy.

तिस ही चजु सीगारु सभु साई रूपि अपारि री ॥

साई सोहागणि नानका जो भाणी करतारि री ॥

- आदि ग्रन्थ (आसा म० 5, पृ० 400)

*The soul-bride is truly embellished, she is incomparably beautiful.
She alone is the ever-happy bride, who is approved by the Lord.*

ऊंनवि ऊंनवि आइआ वरसै लाइ झड़ी ॥

नानक भाणै चलै कंत कै सु माणे सदा रली ॥

-- आदि ग्रन्थ (मलार की वार म० 3, पृ० 1280)

*The clouds are thick and low, it rains incessantly. Says Nanak:
Bride that walks in the Will of the Spouse, revels ever in joy.*

He Who Accepts the Will of the Lord is a True Devotee

सेई भगत जो तुधु भाणे ॥ नानक तिन कै सद कुरबाणे ॥

-- आदि ग्रन्थ (मलार म० 5, पृ० 1271)

*They alone are devotees, who are pleasing to Your Will. Nanak is
forever a sacrifice to them.*

What Are the Signs of Union with the Lord?

The sign of being united with the Lord is that one recognizes His Law. He is always in the same state; he is always satisfied and he is always in blissful enjoyment of His Will.

प्रभ मिलणै की एह नीसाणी ॥ मनि इको सचा हुकमु पछाणी ॥

सहजि संतोखि सदा तृपतासे अनदु खसम कै भाणै जीउ ॥

-- आदि ग्रन्थ (माझ म० 5, पृ० 106)

*This is the sign of union with the Lord; the mind recognizes the
one true Divine Law. He who lives according to the Will of the
Lord, always enjoys contentment and satisfaction.*

The Will of the Master or Guru

We cannot see the Lord and are, therefore, not fit to understand His Will. But the Guru is the manifested form of the Lord. It is necessary, therefore, to act in accordance with His Will, since He accepts the Will of the Lord and is His incarnation.

हरि भाणा गुर भाइआ मेरा हरि प्रभु करे साबासि जीउ ॥

-- आदि ग्रन्थ (रामकली सदु, पृ० 923)

*I loved the Will of the Lord; the Master made me do so. The Lord
blessed me.*

His Will is the Will of the Lord. We can see the Master, and we can also enquire from Him regarding the True Path.

Whoever follows the Will of the Master, is the recipient of the Lord's Grace.

नानक दइआलु होआ तिन ऊपरि जिन गुर का भाणा मंनिआ भला ॥
तू अंतरजामी हरि आपि जिउ तू चलावहि पिआरे हउ तिवै चला ॥

-- आदि ग्रन्थ (तुखारी म० 4, पृ० 1115)

He is kind to those who accept the Will of the Master. The Lord knows the secret of their hearts; they act as He Wills.

He who accepts the Master's Will, accepts the Will of the Lord as well. He easily obtains the fruits, that accrue by living in accordance with the Will of the Lord. There is nectar in the Will of the Lord. The Guru's Will is permeating the Lord's Will. There is, therefore, nectar in the Will of the Master also. When the Lord so wills it, the devotee, by contemplating on the Naam, can drink that nectar. He can then attain the Truth.

किउ करि वेखा कउ सालाही ॥ गुर परसादी सबदि सलाही ॥
तेरे भाणे विचि अमृतु वसै तूं भाणै अमृतु पीआवणिआ ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 119)

How may I see You? How may I praise You? Through the Master's Grace, I praise You through the Word. In Your Will rains the nectar and in Your Will do we drink it.

To the disciple, who sacrifices himself for the Master or who enshrines His Will in his mind, the Master Himself bestows His Grace.

नानक ऐसे सतिगुर की किया ओहु सेवकु सेवा करे गुर आगै जीउ धरेइ ॥
सतिगुर का भाणा चिति करे सतिगुर आपे कृपा करेइ ॥

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 490)

How can one serve such a Master? Surrender body and soul to Him. He who submits himself to His Will, the Master is kind to him.

To act according to the Will of the Master, is the duty of the disciple.

गुरसिखी भाणा मंनिआ गुरु पूरा पारि लंघाइ ॥
गुरसिखां की हरि धूड़ि देहि हम पापी भी गति पांहि ॥

-- आदि ग्रन्थ (सलोक वारां ते वधीक म० 4, पृ० 1424)

The disciples accept the Will of the Master; the Perfect Master then takes them across. O Lord, give us the dust of their feet, that we sinners may also obtain release.

He, who acts in accordance with the Will of the Master, is a true disciple, friend, relation and servant.

सो सिखु सखा बंधपु है भाई जि गुर के भाणे विचि आवै ॥

आपणै भाणै जो चलै भाई विछुड़ि चोटा खावै ॥

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 601)

That disciple is a true friend, a true kinsman, who acts according to the Will of the Master. He who follows his own will is separated from the Lord and suffers sorrow.

नानक सेवकु सोई आखीऐ जो सिरु धरे उतारि ॥

सतिगुर का भाणा मनि लए सबदु रखै उर धारि ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

O Nanak, he alone is the Lord's servant who offers his head to God, and accepts the Master's Will, and cherishes the Word in his heart.

He, who serves the Master and merges his Light in his Master's Light, is acceptable at the door of the Lord. He who enshrines the Will of the Lord in his inner consciousness, is like the Lord Himself. He assumes His form. There is no doubt about it.

सतिगुरु सेवहि से परवाणु जिन्ह जोती जोति मिलार्इ ॥

सो साहिबु सो सेवकु तेहा जिसु भाणा मनि वसार्इ ॥

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1287)

They who serve the true Master are approved of by God. They merge their Light in the Flame. He alone is the servant of God, who submits to His Will.

Those, who walk in the Will of the Lord, are very fortunate. They easily board the ship of the Name.

सतिगुरु बोहिथु हरि नाव है कितु बिधि चड़िआ जाइ ॥

सतिगुर कै भाणै जो चलै विच बोहिथ बैठा आइ ॥

धंनु धंनु वडभागी नानका जिना सतिगुरु लए मिलाइ ॥

-- आदि ग्रन्थ (सिरीख म० 4, पृ० 40)

The Master is the boatman; the Lord's Name is the boat. How can one get into the boat? By submitting to the Master's Will, one finds himself ferried across. Blessed indeed is he whom the Master unites with the Lord.

Maulana Rumi in the Diwan (collected writings) of Shams-i-Tabriz, has made a pointed reference concerning the disciple and the Will of his Master. He says,

गुप्तम ऐ जां तू मरा दर जहां चंद कुशी।

गुप्त हर जात कुशम जूद बया हेच मगो।

I asked my Master, "O my dear Lord! How long do you intend to keep me entangled in this world and make me miserable?"

The Master replied, "I will take you where I like; I will keep you where I like. You should remain silent and obey."

He says in the end,

बजुज आंचे तू ख्वाही मन चेह दनाम, बजुज आंचे नुमाई मन चेह बीनम।

मरा तू गर चुनां दारी चुनानम, मरा तू गर चुनीं दारी चुनीनम।

"O Master! Whatever You wish me to know, that alone do I know. Whatever You make me see, that alone I see. If You keep me like this, I will so remain. If You keep me in some other condition, I will live like that."

In this reply of the disciple, there is a complete absence of egotism and complete resignation to His Will.

Does the Master leave the seeker alone in this struggle? No, never. He gives support from within, and slaps from outside, so that the disciple may be purged of all impurities. The pot is thus completely made ready to contain the immortal and everlasting treasure.

The Lord has created us. He loves us. He may make us rich or poor, well or ill, happy or unhappy. We should be happy in whatever way He keeps us. They are all His bestowals.

A carpenter saws a log into planks of different shapes and sizes and uses them at different places in making a box, some at the bottom, others on the sides, and still others on the top to serve as a lid. Each serves its own purpose. All are chips off the same block. Similarly, we should live happily in accordance with the Will of the Lord, in whatever state He keeps us, and make efforts, as enjoined by the Master, and thus gain freedom from the bondage of death through the power of the Name of the Lord.

मनु मेरो गजु जिहबा मेरी काती॥ मपि मपि काटउ जम की फासी॥

-- आदि ग्रन्थ (आसा भगत नामदेव, पृ० 485)

My mind is the yard-stick, my tongue the scissors, and I measure and measure and cut off the bonds of death. (Namdev)

The Saints and holy men offer this advice that whatever the Lord does, accept it as good.

जो प्रभ कीनो सो भल मानिओ एह सुमति साधू ते पाई ॥

-- आदि ग्रन्थ (कानडा म० 5, पृ० 1299)

All that the Lord does, with that I am pleased. This is the wisdom I have received from the Saints.

Guru Arjan says,

जे तखति बैसालहि तउ दास तुम्हारे घासु बढावहि केतक बोला ॥

जन नानक के प्रभ पुरख बिधाते मेरे ठाकुर अगह अतोला ॥

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1211)

Place me on a throne, I will be Your slave. Make me a grass cutter, I will not complain. You alone are my Creator Lord, Unparalleled and Infinite.

जे सुखु देहि त तुझहि अराधी दुखि भी तुझै धिआई ॥

जे भुख दे हि त इत ही राजा दुख विचि सूख मनाई ॥

जे पासि बहालहि ता तुझहि अराधी जे मारि कढहि भी धिआई ॥

जे लोकु सलाहे ता तेरी उपमा जे निंदै त छोडि न जाई ॥

-- आदि ग्रन्थ (सूही म० 4, पृ० 757)

If You give me happiness, I praise You. If You give me sufferings, I contemplate on You.

If You give me hunger, I am content. In pain, I feel pleasure.

If You keep me close to You, I dwell upon You. If You beat and drive me out, I call on You.

If people praise me, it is Your Glory. If they slander me, I do not leave You.

जे गुरु झिड़के त मीठा लागै जे बखसे त गुर वडिआई ॥

-- आदि ग्रन्थ (सूही म० 4, पृ० 758)

If the Master takes me to task, I accept it gladly. If He forgives me, it is His greatness.

जौ राजु देहि त कवन बडाई ॥ जौ भीख मंगावहि त किआ घटि जाई ॥

-- आदि ग्रन्थ (गूजरी भगत नामदेव, पृ० 525)

If You make me a king, it increases not my glory. If You make me a beggar, there is nothing that I lose. (Namdev)

Who Submits to the Will of the Satguru?

Only those, who are so fated, become Gurumukhs (devotees) of the Guru, become attuned to the melody of the Name, and accept the Will of the Master.

नामु धिआइन्हि रंग सिउ गुरुमुखि नामि लगन्हि ॥

धुरि पूरबि होवै लिखिआ गुर भाणा मंनि लएन्हि ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 757)

A devotee contemplates on the Name with love. He becomes attuned to the Name. If it is so ordained, he accepts the Will of the Master.

Those, who love the Will of the Lord through the Grace of the Master, become pure-minded. But this boon is received by him alone, to whom the Master Himself grants it.

गुर परसादी मनु भइआ निरमलु जिना भाणा भावए ॥

कहै नानक जिसु देहि पिआरे सोई जनु पावए ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 918)

For those who follow God's Will, the mind becomes immaculate and pure by Guru's Grace. Says Nanak, he alone receives it, unto whom You deign to give it, O Beloved Lord.

Those, who submit to the Will of the Master, are rid of their sufferings. They become happy forever and their glory increases day by day.

गुर कै भाणै जो चलै सभि दुख निवारणहारि ॥

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 89)

He who submits to the Will of the Master is freed from all suffering.

सतिगुर कै भाणै जो चलै तिन दालदु दुखु लहि जाइ ॥

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1313)

He who acts according to the Will of the Master, is freed from all poverty and misery.

उपदेसु जि दिता सतिगुरु सो सुणिआ सिखी कने ॥

जिन सतिगुर का भाणा मंनिआ तिन चड़ी चवगणि वने ॥

इह चाल निराली गुरुमुखी गुर दीखिआ सुणि मनु भिने ॥

-- आदि ग्रन्थ (गउड़ी की वार म० 3, पृ० 314)

The instruction that the Master imparts, that the seekers hear. They who submit to the Master's Will, their glory increases four-fold. Mysterious is the way of True seekers; they do not merely hear, but are intoxicated by what they hear.

The egocentric man is entangled in the net of the mind and intellect. He is engrossed in cunning and cleverness, and wanders about in doubt. He does not accept the Lord's Will. He comes and goes. He goes through the cycle of transmi-

gration again and again, and suffers greatly. He never dwells in his original Home in Sach Khand, the True Region. Other unhappy results of not submitting to His Will, are given as follows:

मनमुखु अंधु करे चतुराई ॥ भाणा न मंने बहुतु दुखु पाई ॥

भरमे भूला आवै जाए घरु महलु न कबहू पाइदा ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1064)

The blind and egocentric man plays clever. He accepts not the Will of the Lord and thereby suffers great pain. He is lost in doubt; he comes and goes; he does not find the True Home.

In this Iron Age, Kali Yuga, egotism is very powerful. No one is ready to believe another. Those, who have met a Master and accept His Will, sing the praises of the Lord and are always satisfied. In this age, those are indeed blessed, who live according to the Master's Will.

सतिगुर कै भाणै जो चलै तिपतासै हरि गुण गाइ ॥

धनु धनु कलजुगि नानका जि चले सतिगुर भाइ ॥

-- आदि ग्रन्थ (सलोक वारां ते वहीक म० 3, पृ० 1414)

He who accepts the Will of the Master, he lovingly sings the praises of the Lord. Those are blessed in the Iron Age, who live within the Will of the Master.

When one repeats the Names given by the Master, he begins to live within His Will, and all his doubts and fears are removed. He begins to say from his heart,

तुधु भावै तिवै रजाइ भरमु भउ भंजना ॥

-- आदि ग्रन्थ (सूही म० 1, पृ० 752)

As it pleases You, so by Your Will, You destroy my doubts and fears.

जो तुधु भावै साई भली कार ॥ तू सदा सलामति निरंकार ॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 3)

Whatever pleases You is the only good done, You, Eternal and Formless One!

सेवी सतिगुर भाइ नामु निरंजना ॥

-- आदि ग्रन्थ (सूही म० 1, पृ० 752)

I serve the Master and sing the Lord's Name.

तेरा कीआ मीठा लागै ॥ हरि नामु पदारथु नानकु मांगै ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 394)

Your actions seem sweet to me. Nanak begs for the Treasure of the Naam, the Name of the Lord.

Hukam हुक्म - The Divine Law

The Divine Law originates from the Will of the Lord. Both are the same thing, but they are different in aspect. At first, one likes a thing. It is then necessary to find the means, by which to obtain it. That means is the Shabd, the Sound Current or the Holy Spirit. The element of control or regulation in this process is called Law, and it is universal.

From the Will of the Lord, there originated the Lord's Law, as the Name (Shabd). This became the Creator of all the universe. In this way, the Law is the connecting link between the Lord's Will, and the putting of the Lord's Will into creative action.

हुकमी सृसटि साजीअनु बहु भिति संसारा ॥

तेरा हुकमु न जापी केतड़ा सचे अलख अपारा ॥

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

By Your Command, You created the creation, the world with its many species of beings. I do not know how great Your Command is, O Unseen and Infinite True Lord.

All the universe was created by Divine Law and He, as the Creator, is running the universe according to His Law.

हुकमी हुकमु चलाए राहु ॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 2)

The Ruler rules in an orderly manner. (Jap Ji)

The Scriptures describe Him as a witness of all that goes on in the universe, but Saints describe Him as the Supreme Lord and the Creator. The Lord is not perishable. His Law also is true and imperishable.

सचु हुकमु तुमारा तखति निवासी ॥ आइ न जावै मेरा प्रभु अबिनासी ॥

-- आदि ग्रन्थ (वडहंस म० 5, पृ० 562)

True is Your Command; You rest upon the Eternal Throne. My Eternal God does not come or go.

Guru Nanak says that everything emanates from the Divine Law. Everything takes place according to this Law, and according to it the administration of this universe has

been placed under the control of the Negative Power or Kaal. It is only by knowing the Divine Law, that one can travel beyond the sphere of Kaal. The Lord can do whatever He likes. We human beings have no control over the acts of the Lord.

हुकमी सभे ऊपजहि हुकमी कार कमाहि ॥

हुकमी कालै वसि है हुकमी साचि समाहि ॥

नानक जो तिसु भावै सो थीऐ इना जंता वसि किछु नाहि ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

By His Command (Hukam), all are created. By His Command, actions are performed. By His Command, all are subject to death; by His Command, they merge in Truth. O Nanak, whatever pleases His Will comes to pass; nothing is in the hands of the beings.

All the universe comes into being and is ultimately destroyed according to the Divine Law of the Creator.

हुकमी साजे हुकमी ढाहे एक चसे महि लख ॥

सभु को नथै नथिआ बखसे तोड़े नथ ॥

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1289)

The Hukam (Law) creates or destroys millions in a moment. It binds all and releases them from bondage.

To bind all and then to release them from bondage is the work of Law. All must obey the Law. The entire process of coming and going is carried out within His Law.

हुकमु भइआ रहणा नही धुरि फाटे चीरै ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1012)

Life and death are within His Law.

हुकमे आवै हुकमे जाइ ॥ आगै पाछै हुकमि समाइ ॥

-- आदि ग्रन्थ (गउडी म० 1, पृ० 151)

By the His Command we come, and by His Command we go. Before and after, His Command is pervading.

हुकमे जुग महि आइआ चलणु हुकमि संजोगि जीउ ॥

हुकमे परपंचु पसरिआ हुकमि करे रस भोग जीउ ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 760)

His Hukam determines birth and death; this Law bestows sufferings and enjoyments. By His Hukam, the Expanse of the Universe is expanded. By His Hukam, they enjoy pleasures.

सभो सूतकु भरमु है दूजै लगै जाइ ॥

जमणु मरणा हुकमु है भाणै आवै जाइ ॥

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 472)

All impurity comes from doubt and attachment to duality. Birth and death are subject to the Command of Lord's Will; through His will, we come and go.

Days and nights, dates and days, seasons and months, earth and skies, air, water and fire, all the habitations, worlds, universes and conscious regions are created by the Law. No one can say how vast is the Law or what is its extent. People exhaust themselves by singing its praises and pondering over its meaning and operation.

सभे राती सभि दिह सभि थिती सभि वार ॥

सभे रुती माह सभि सभि धरती सभि भार ॥

सभे पाणी पउण सभि सभि अगनी पाताल ।

सभे पुरीआ खंड सभि सभि लोअ लोअ आकार ॥

हुकमु न जापी केतड़ा कहि न सकीजै कार ॥

आखहि थकहि आखि आखि करि सिफतीं वीचार ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1241)

All the nights, all the days, all the dates, all the seasons, all the months, all the earth, all the matter, all the seas, all the winds, all the fires, all the underworlds, all the towns, all the lands, all the regions, all the forms—no one can measure the Law, no one can describe its purpose. Mortals may utter, chant, recite and contemplate His Praises, until they grow weary.

He, whom He loves, alone submits to the Law.

ढाहि उसारे हुकमि समावै ॥ हुकमो वरतै जो तिसु भावै ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

He builds and He destroys and merges all in Himself in His Will. That alone happens which is the Lord's Will.

What is the Law (Hukam)? To know this is very difficult. We cannot described it in any way. In the second stanza of the Jap Ji it is said that "The Law cannot be described". It is not a subject for exposition. It can only be experienced by the inner self. But what is happening in accordance with His Law and what can be thought about it, has been described in the second stanza of the Jap Ji.

हुकमी होवनि आकार हुकमु न कहिआ जाई ॥
 हुकमी होवनि जीअ हुकमि मिलै वडिआई ॥
 हुकमी उतमु नीचु हुकमि लिखि दुख सुख पाईअहि ॥
 इकना हुकमी बखसीस इकि हुकमी सदा भवाईअहि ॥
 हुकमै अंदरि सभु को बाहरि हुकम न कोइ ॥
 नानक हुकमै जे बुझै त हउमै कहै न कोइ ॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 1)

By His Command, bodies are created, His Command cannot be described.

By His Command souls come into being; by His Command, glory and greatness are obtained.

By His Command, some are high and some are low. By His Written Command, pain and pleasure are obtained.

Some, by His Command, are blessed and forgiven, others, by His Command, wander aimlessly forever.

Everyone is subject to His Command; no one is beyond His Command.

O Nanak, one who understands His Command, does not speak in ego. (Jap Ji)

All the universe of form, whether Gross, Subtle or Causal, has been created by His Law, which is indescribable. It is the Shabd or the Name, and it is a manifestation of the Lord.

एको नामु हुकमु है नानक सतिगुरि दीआ बुझाइ जीउ ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.

हुकमु बूझै सोई परवानु ॥ साचु सबदु जा का नीसानु ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 386)

Blessed is he who understands the Law. The True Shabd is its Insignia.

We can describe nature to a certain extent, but can say nothing about its Creator. The natural scientists have discovered many of the laws of nature, but they are nowhere near the end. How can they, then, say anything about its Creator? The laws of nature are not by themselves the Law, but they are governed by the Law. The Law is their basic cause, and it is related to the Lord.

The Law is the Creator; nature is His creation. Even if we know the creation, how can we through it, know the Creator? Adi Granth says that all living creatures were created by His Law. All the sentient and insentient universe was created by His Law. Man gains glory by means of His Law. Exaltations and degradations occur according to His Law. All this is in the hands of the Law Giver. Our pains and pleasures are also arranged for according to His Law. It is according to His Law, that many a man is pardoned, while others are sent back into various bodies. The result is that both conscious beings and unconscious matter are governed by the Law, and nothing is outside of it. When all is within His Law, there should be no place left for pride and pride should vanish.

He who understands His Law, is freed from his feeling of egotism. The Lord is the Creator, Preserver and Destroyer of all. There are, to be sure, forces of nature, but there must be some Capable One driving them all. The seed has, no doubt, the power to grow, but there is always the one, who sows, the one who waters, the one who tends the field, and the one who gathers the harvest. It is He, who has given seed the power to grow, and the earth and water the power to nourish it. Pain and pleasure, life in higher or lower species, and bestowals from the Lord are all the result of our karmas. It is, however, the Lord, who is the law-giver, and the law is written according to our karmas.

हुकमि चलाए आपणै करमी वहै कलाम ॥

नानक सचा सचि नाइ सचु सभा दीबानु ॥

-- आदि ग्रन्थ (सारंग की वार म० 4, पृ० 1241)

He enforces the Law. He enforces it according to our deeds, O Nanak! He is true. His Court and Courtiers are also true.

धधै धारि कला जिनि छोडी हरि चीजी जिनि रंग कीआ ॥

तिस दा दीआ सभनी लीआ करमी करमी हुकमु पड़आ ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 433)

He whose power upholds the Universe, and establishes everything of its own kind, whose beneficence blesses everyone His Will becomes our deeds.

नानक हुकमी लिखीऐ लेखु ॥ जेहा वेखहि तेहा वेखु ॥

-- आदि ग्रन्थ (आसा की वार म० 5, पृ० 466)

O Nanak, by the Lord's Command, destiny is recorded. As the Lord sees us, so are we seen.

In all the regions, there is the same Law, and universes are created and destroyed in accordance with it.

एको हुकमु वरतै सभ लोई ॥ एकसु ते सभ ओपति होई ॥

-- आदि ग्रन्थ (गउडी म० 1, पृ० 223)

One Law prevails in all the regions of the universe. Everything is created in accordance with it.

His Law is Absolute. It cannot be obliterated.

सुणीऐ एकु वखाणीऐ सुरगि मिरति पड़आलि ॥

हुकमु न जाई मेटिआ जो लिखिआ सो नालि ॥

-- आदि ग्रन्थ (मारु की वार म० 1, पृ० 1091)

Hear the One. Sing of the One. He is in the heavens. He is in the underworlds. His Law cannot be evaded. Whatever is written is binding.

In a battlefield, the commander orders the army to advance, and sometimes, to save it from danger, orders it to retreat. He gives orders as the situation demands. But an ordinary soldier does not understand his orders. Those who obey, escape the danger.

We cannot know the intentions of any man. How, then, can we understand the Law of the Lord? A man resolves to go west, but circumstances compel him to go east, on a journey about which he had never even dreamed. Created works are destroyed in a moment. Deserted lands become populated. All our cleverness proves of no avail. The Law of the Lord prevails everywhere.

मता करै पछम कै ताई पूरब ही लै जात ॥

खिन महि थापि उथापनहारा आपन हाथि मतात ॥

सिआनप काहू कामि न आत ॥

जो अनरूपिओ ठाकुरि मेरै होइ रही उह बात ॥

-- आदि ग्रन्थ (बूजरी म० 5, पृ० 496)

One intends to go west, but the Lord takes him east. The Lord can undo what is established in a moment. He then does as He

wills. Cleverness is of no avail. Whatever the Lord deems right comes to pass.

We think of various plans, but only that happens which is to happen. Everyone wants his own good, but what happens is often not even dreamed of.

अनिक उपाव चितवीअहि बहुतेरे सा होवै जि बात होवैनी ॥

अपना भला सभु कोई बाछै सो करे जि मेरे चिति न चितैनी ॥

— आदि ग्रन्थ (बिलावल म० 4, पृ० 800)

We think of various plans; but that happens which is ordained. We all seek the good of ourselves; but that happens, which is not in our thoughts.

What is that power, which overrules our unwearied efforts and endeavours? That power is the Divine Law. The Muslim Saints call it Mashiat-i-Ezdi, God's Direction. Our intellect, or even astrology, has no say in it, since it emanates from a centre quite beyond their reach. Who can know it? His Law supersedes all laws. It is verily the command of the Lord. It is the Cause behind all causes and the Power behind all other powers.

सिधन महि तेरी प्रभ सिधा करमन सिरि करमा ॥

आगिआ महि तेरी प्रभ आगिआ हुकमन सिरि हुकमा ॥

— आदि ग्रन्थ (लुज़री म० 5, पृ० 507)

Among spiritual powers, Yours, O God, are the Highest Spiritual Powers.

Among actions, Yours are the Greatest Actions.

Among Wills, Your Will, God, is the Supreme Will.

Of Commands, Yours is the Supreme Command.

Our intellect is limited. It cannot understand the Divine Law. His Law has tremendous powers. We have to humbly submit to it. We can never go against it. Before the Will and Law of the Lord, we cannot but surrender. It is useless to struggle against the unfathomable ocean of this world.

बा फ़ज़ाए आसमां चाराह जुज़ तस्लीम नेस्त,

दर मुहीते बेकरां ज़िनहार दस्तो पा मज़न ।

Submit to the Will of the Lord; there is no other way. It is of no avail to struggle against it, in order to cross this abysmal ocean.

From the river of Divine Law, there flowed innumerable streams of life.

कीता पसाउ एको कवाउ ।। तिस ते होए लख दरीआउ ।।

— आदि ग्रन्थ (जप जी म० 1, पृ० 3)

By one Word, the entire universe came into being, and myriads of rivers (of life) came gushing forth. (Jap Ji)

If anyone thwarts His Law through self-pride or conceit, he is uprooted by its onward rush and is completely annihilated. Those who always bow before the Law and accept it willingly, understand the power of Its flow and remain happy in following It.

मन की मति तिआगहु हरि जन हुकमु बूझि सुखु पाईऐ रे ।।

जो प्रभु करै सोई भल मानहु सुखि दुखि ओही धिआईऐ रे ।।

— आदि ग्रन्थ (गउडी म० 5, पृ० 209)

Renounce the intellectual cleverness of your mind, O humble servants of the Lord. Understanding His Hukam (Command), peace is found. Whatever God does, accept that with pleasure. In comfort and in suffering, Meditate upon Him.

So long as we do not understand His Law, we remain unhappy.

जब लगु हुकमु न बूझता तब ही लउ दुखीआ ।।

— आदि ग्रन्थ (आसा म० 5, पृ० 400)

Unless we understand His Law, we remain unhappy.

Obedience to His Law leads to eternal happiness. Those who cling to the axle of the mill of His Law are not ground between Time and Space – the two stones of the mill, and they thus escape being ground to bits. Guru Nanak says that the entire universe is being crushed between these two stones and nothing escapes this crushing. But it is a wonderful fact that those who take refuge at His door escape unscathed:

दुइ पुड़ चकी जोड़ि कै पीसण आइ बहिदु ।।

जो दरि रहे सु उबरे नानक अजबु डिदु ।।

— आदि ग्रन्थ (माझ की वार म० 1, पृ० 142)

Between the two mill-stones, the grain is ground. Only they escape, who cling to the mill's axle.

It is not only difficult to know the Divine Law, but it is also difficult to describe or expound it. Guru Nanak says,

गावै को ताणु होवै किसै ताणु॥ गावै को दाति जाणै नीसाणु॥
 गावै को गुण बडिआईआ चार॥ गावै को विदिआ विखमु वीचारु॥
 गावै को साजि करे तनु खेह॥ गावै को जीअ लै फिरि देह।
 गावै को जापै दिसै दूरि॥ गावै को वेखै हादरा हदूरि।
 कथना कथी न आवै तोटि॥ कथि कथि कथी कोटी कोटि कोटि॥
 देदा दे लैदे थकि पाहि॥ जुगा जुगंतरि खाही खाहि॥
 हुकमी हुकमु चलाए राहु॥ नानक विगसै वेपरवाहु॥

- आदि ग्रन्थ (जप जी म० 1, पृ० 1)

Some sing of His Power – who has that Power? Some sing of His gifts, and know His sign and Insignia. Some sing of His Glorious Virtues, Greatness and Beauty. Some sing of knowledge obtained of Him, through difficult philosophical studies. Some sing that He fashions the body, and then again reduces it to dust. Some sing that He takes life away, and then again restores it. Some sing that He seems very far away. Some sing that He watches over us, face to face, ever-present. There is no shortage of those who preach and teach. Millions upon millions of sermons and stories. The Great Power keeps on giving, while those who receive grow weary of receiving. Throughout the ages, one lives on His bounty. The Commander, by His Command, leads us to walk on the Path. O Nanak, He blossoms forth, Carefree and Untroubled. (Jap ji)

Those, who claim to expound His Law, do not do so correctly. Some talk of His power, but do not have the power to describe it. Others describe His bounties and gifts, while still others sing about His attributes. However, who is there who can possibly sing truly of His virtues and bounties? Who can sing of His knowledge and His wisdom? It is difficult even to imagine these things. He moulds bodies out of dust and reduces them again to dust. He takes life away and then restores it. He is so far away and yet is so near. He is omnipresent. Who can describe such a powerful Lord? Man is weak, unwise and imperfect. How can he describe the High, the Wise and the perfect One? Even if he does so, then it is, as has been said,

तू सुलतानु कहा हउ मीआ तेरी कवन वडाई॥

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 795)

You are the King, O Lord! If I call You King of kings, is it any praise for You?

He is and has been described in millions of different ways. There is no end to it. This subject remains ever fresh.

सदियों फिलासफी की चुनां व चुनीं रही,
लेकिन खुदा की बात जहां थी वहीं रही।

-- अकबर अल्लाहाबादी

Centuries have passed in wrangling over the hows and whys of philosophy. But the discussion about God is still where it was in the beginning.

The bountiful Lord grants countless boons, but the recipients get tired of receiving them. Man has been receiving them for ages, and yet there is no end to them. He is the Eternal Truth. He exists forever. His Law is perfect. His commands are immediately carried out.

कीता पसाउ एको कवाउ ।। तिस ते होए लख दरीआउ ।।

- आदि ग्रन्थ (जप जी म० 1, पृ० 3)

By one Word the whole universe came into being and myriads of rivers (of life) came gushing forth.

The great ordainer is running the universe, according to His own Divine Law. Even while doing all this, He is care-free. He is detached and unconcerned.

All the universe is being run in accordance with the Divine Law, the knowledge of which we gain from the Master. Through Him, we become acquainted with the known and the unknown principles of His Law, and become happy forever.

गुर मिलि हुकुमु पछाणिआ तब ही ते सुखीआ ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 400)

After meeting the Master I realized His law. Since then I abide in bliss.

The Law of the Lord, together with His Name, pervade everywhere. Why do we then not see Him? We learn from the happy brides – realized souls – that the curtain of egoism stands between us and the Lord. Unless we annihilate this ego, we cannot know His Law.

सोहागणी जाइ पूछहु मुईए जिनी विचहु आपु गवाइआ ॥

पिर का हुकमु न पाइओ मुईए जिनी विचहु आपु न गवाइआ ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 568)

Go and ask the happy soul-bride, O mortal bride, who have eradicated their self-conceit from within. Those who have not eradicated their self-conceit, O mortal bride, do not realize the their Husband Lord's Hukam (Command).

Who Can Understand the Divine Law?

Guru Amar Das says that He, who created this world knows the Divine Law, Hukam. The Creator Himself correctly understands the Law.

जिनि कीते सोई बिधि जाणै ॥ आपि करे ता हुकमि पछाणै ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 118)

He who created the world knows the Law. He Himself observes and knows it.

Can His Law be understood by anybody other than Himself? If so, how? Only he to whom the Lord is kind and bestows His Grace, can understand It.

हुकमु भी तिन्हा मनाइसी जिन्ह कउ नदरि करेइ ॥

हुकमु मंनि सुखु पाइआ प्रेम सुहागणि होइ ॥

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

They alone obey the Lord's Command, upon whom He casts His Glance of Grace. Obeying His Command, one obtains peace, and become the happy, loving soul-bride.

नानक जिसहि दइआलु बुझाए हुकमु मित ॥

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 523)

O Nanak, one who is blessed with the kindness of the Lord, our Friend, realizes the Hukam (Law).

One can observe the Law, only when the Lord wills it.

जा तिसु भावै ता हुकमु मनावै ॥ इस बेड़े कउ पारि लघावै ॥

-- आदि ग्रन्थ (गउडी भगत कबीर, पृ० 337)

He with whom the Lord is pleased, observes the Law; and by so doing he is ferried across. (Kabir)

प्रभु मनि भावै ता हुकमि समावै हुकमु मंनि सुखु पाइआ ॥

अनदिनु जपत रहै दिनु राती सहजे नामु धिआइआ ॥

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 690)

When the Lord is pleased one merges in His Will, and accepting it, one is at peace. He always repeats the Lord's Name and easily contemplates on Him.

हुकमु जिना नो मनाइआ ॥ तिन अंतरि सबदु वसाइआ ॥

-- आदि ग्रन्थ (सिरीख म० 1, पृ० 72)

Those, whom God causes to abide by His Will, have His Shabd (Word) abiding deep within.

The result of observing and recognizing the Law, is to become attuned to the Shabd and the Name.

गुण अवगुण समानि हहि जि आपि कीते करतारि ॥

नानक हुकमि मनिऐ सुखु पाईऐ गुर सबदी वीचारि ॥

-- आदि ग्रन्थ (मारु की वार म० 3, पृ० 1092)

To those who are beloved of the Lord, merit and demerit are the same. It is by submitting to the Lord's Will, that one is in bliss reflecting on the Master's Word.

It is only according to the Eternal Law, that one is exalted as a Satguru, True Master.

सतिगुर की वडिआई सतिगुरि दिती धुरहु हुकमु बुझि नीसाणु ॥

पुती भातीई जावाई सकी अगहु पिछहु टोलि डिठा लाहिओनु सभना का अभिमानु ॥

-- आदि ग्रन्थ (बिलावल की वार म० 4, पृ० 853)

The True Guru was blest with glory by the True Guru. Knowing this to be the approved Will of God. He tested his sons, nephews, sons-in-law, his kindred; the ego of everyone was humbled by Him.

The Law is manifest in the Master. Unless one meets a True Master, he can neither obtain the True Name, nor can he know the Law.

इउ पावहि हरि दरसावड़ा नह लगै तती वाउ जीउ ॥

हउ आपहु बोलि न जाणदा मै कहिआ सभु हुकमाउ जीउ ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 763)

You will see the Lord's Vision, and even the hot wind will not touch you. I do not say it myself, I say that which is the Command of my Lord.

To be able to know the Law, is the result of the kindness of the Master. It all depends on His Will.

हुकमै बूझै ततु पछाणै ॥ इहु परसादु गुरु ते जाणै ॥

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1289)

When one observes the Law, one knows Him. But this can only be had through the Master's kindness.

खेती वणजु सभु हुकमु है हुकमे मंनि वडिआई राम ॥

गुरमती हुकमु बूझीऐ हुकमे मेलि मिलाई राम ॥

-- आदि ग्रन्थ (तडहंस म० 3, पृ० 569)

All farming and trading is by Hukam of His Will, surrendering to the Lord's Will, glorious greatness is obtained. Under Guru's instructions, one comes to understand the Lord's Will, he is united in His union.

The Law is known, only when one meets the manifest Master or True Master. Then the Law abides in the heart. There is no other method of learning how to know it.

नानक सतिगुर मिलिऐ हुकमु बुझिआ एकु वसिआ मनि आइ ॥

जो तुधु भावै सभु सचु है सचे रहै समाइ ॥

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

O Nanak, upon meeting the True Guru, the order of Lord's Will is understood, and the One Lord comes to dwell in the mind. Those who are pleasing to You, O True Lord, are true. They remain absorbed in You.

तीन भवन निहकेवल गिआनु ॥ साचे गुर ते हुकमु पछानु ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

One gathers the wisdom of the Three Worlds, when he learns the Law from the True Master.

It is only a sincere devotee or Gurumukh, to whom the Lord is kind, who can understand the Law.

सभु किछु हुकमे आवदा सभु किछु हुकमे जाइ ॥

जे को मूरखु आपहु जाणै अंधा अंधु कमाइ ॥

नानक हुकमु को गुरमुखि बुझै जिस नो किरपा करे रजाइ ॥

-- आदि ग्रन्थ (बिहागड़ा म० 3, पृ० 556)

Everything comes by the Lord's Will, and everything goes by the Lord's Will. If some fool believes that he is the creator, he is blind, and acts in blindness. O Nanak, the Gurumukh understands the Lord's Command; the Lord showers His Mercy upon him.

सचा तेरा हुकमु गुरमुखि जाणिआ ॥ गुरमती आपु गवाइ सचु पछाणिआ ॥

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 144)

True is Your Law, through the Master it is known. He who loses himself, knows the Truth.

Fruitful is the coming into this world of a devotee, who is accepted at the door of the Lord. By understanding the Law, he attains real bliss.

सफलु जनमु परवानु गुरमुखि आइआ ॥

हुकमै बुझि निहालु खसमि फुरमाइआ ॥

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 523)

Fruitful is the human birth of a true devotee, for he who understands the Law is blessed.

By practicing the Name given by the Master, the feeling of egotism is banished, and a devotee begins to understand the working of the Divine Law. He bows to it and sees it at work in all. He constantly observes it, and ultimately merges in the Lord.

To observe the Law, is the most noble of all actions. Such a person meets no obstruction on the way to Sach Khand.

मंने हुकमु सु परगटु जाइ ॥ सचु नीसाणै ठाक न पाइ ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 355)

He who observes the Law, enters His court. Having the password of Truth, he is not held up.

Various benefits of living according to the Law are mentioned in the writings of the Gurus. Doubts and worries are removed. One becomes pure and gains salvation. Shabd or Naam or Truth is realized and egotism is destroyed. Death and birth cease. Eternal bliss is obtained and the real abode is attained. One merges in the Lord. The disadvantages flowing from not living within the Law are also mentioned by the Gurus.

हुकमु न जाणहि बपुडे भूले फिरहि गवार ॥

मनहठि करम कमावदे नित नित होहि खुआरु ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The wretched fools do not know the Lord's Will; they wander around making mistakes. They go about their business stubborn minded; they are disgraced forever and ever.

म

THE SOUND CURRENT (*Shabd* शब्द)

Shabd is a Sanskrit word. Unlike other words, its original root is not known. It means sound, letter, voice, name, conscience, word, clarity, declaration, expression, speech etc. That which can be spoken or that which can reveal secrets, is called Shabd. However, the Gurus and the highest Masters have used it in a very deep and abstruse sense.

Shabd is the Supreme Being and Sustainer of All

Before the creation, the Shabd was unmanifested and nameless. It then existed in itself. In that state it was called indescribable, nameless, invisible, unfathomable, unutterable and inexpressible. When it became manifest it became known as Naam (Name of God) or Shabd.

शब्द गुप्त तब हुआ अनाम, शब्द प्रकट तब धरिया नाम ।।

-- स्वामी शिवदयाल सिंह, सार-बचन छंद बंद (9:3:5, पृ० 89)

When Shabd was unmanifested, it had no name. When Shabd manifested, it became the Name or Naam. (Saar Bachan)

Prior to its becoming manifest, there was no sun or moon or sky. The Shabd was formless.

The Shabd, however, is consciousness. All are under its control. Nothing can manifest without its help. The Shabd is the life, the essence, the root and the quintessence of every created thing. It does not depend on anyone for manifestation. On the other hand, all that is manifest or unmanifest is sustained by it. It sustains Ishwar ईश्वर, Brahm ब्रह्म (names for the ruler of the second spiritual region) and Paar Brahm पार ब्रह्म (the ruler of the third spiritual region). Whatever exists in this creation is Shabd. It is the cause of all creation and dissolution.

उतपति परलउ सबदे होवै ॥ सबदे ही फिरि ओपति होवै ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 117)

Through the Word, is the Creation and Dissolution. Through the Word, is the Evolution of Creation again.

The beginning and end of all things, is Shabd. All gross matter, the sky and so forth, subtle matter, sound, form, taste and scent are all Shabd. Whatever exists is Shabd. Whatever is manifested from Shabd, cannot be anything but Shabd. Shabd is our creator. Shabd is our sustainer. We are of Shabd, and Shabd is ours. The Gurus say that Shabd is the Supreme Lord. All are within His control. He is the all-powerful Cause and the Creator.

आपे कवला कंतु आपि ॥ आपे रावे सबदि थापि ॥

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1190)

He Himself is Lakshmi, and He Himself is her husband. He established the world by His Word, and He Himself ravishes it.

पुरखु सुजानु तूं परधानु तुधु जेवडु अवरु न कोई ॥

तेरा सबदु सभु तूहै वरतहि तूं आपे करहि सु होई ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 448)

You are the all-knowing Lord, the most Exalted and Auspicious; there is no other as great as You. Your Shabd is pervading in all; whatever You do, comes to pass.

What is the Shabd?

The Shabd, Sound Current, Word or Holy Spirit is not a subject matter for speech or writing. In order to make it understood, What we can only say this much, namely that it is the quintessence of the Lord and that it sustains millions of universes and regions. It is the soul-current of consciousness. It is the Celestial Melody. It is the life-current, which originates from the Lord and pervades everything. The Lord creates and sustains the entire universe through this great Current of Power. It gives life to the whole of the creation and can take every living being back to his Original Home or the Lord. The currents of the Lord pervade everywhere, like radio-waves. His Divine Music fills all space. Unless our

radios are correctly tuned to it we cannot hear this music. As we grow more and more subtle, we begin to hear clearly its melodies. Shabd is a string which connects everyone and everything with the Lord.

The Shabd is the basis of all true religions, for religion (re-ligio) means "that which connects us with the Lord". All the forces of nature are sustained by Shabd. The life force is also its manifestation, even though it is working in the regions of Maya माया. Like electricity, Shabd, whether manifest or unmanifest, pervades everywhere. It is all-powerful and is the Creator of all.

Guru Nanak describes it as Hukam हुक्म (Command or Law) in the Jap Ji. He says that it cannot be adequately expressed or explained. However, he describes in the second stanza of Jap Ji, whatever is happening within its compass:

हुकमी होवनि आकार हुकमु न कहिआ जाई॥
 हुकमी होवनि जीअ हुकमि मिलै वडिआई॥
 हुकमी उतमु नीचु हुकमि लिख दुख सुख पाईअहि॥
 इकना हुकमी बखसीस इकि हुकमी सदा भवाईअहि॥
 हुकमै अंदरि सभु को बाहरि हुकम न कोइ॥
 नानक हुकमै जे बुझै त हउमै कहै न कोइ॥

- आदि ग्रन्थ (जप जी म० १, पृ० १)

All things are manifestations of His Will; but His Will is beyond description. By His Command, souls come into being. By His Command, glory and greatness are obtained. By His Will, some are born high and others low. By His Will are men's joys and sorrows ordained. By His Will, the pious obtain Salvation. By His Will, the impious wander in endless transmigration. All exist under His Will, and nothing stands outside it. One attuned with His Will, O Nanak, is wholly freed from ego. (Jap Ji)

Shabd is of two kinds: manifest, and inner. The manifest Shabd is called Varnatmak वर्णात्मक and the inner Shabd is called as Dhunatmak धुनात्मक. Knowing the Varnatmak Shabd, it is possible to know to a certain extent the Dhunatmak Shabd. On hearing words of love, every pore of our being is thrilled with delight. On hearing words that speak

of detachment and self-effacement, we begin to entertain feelings of detachment and surrender. On hearing harsh words, we become angry. Sweet words produce happiness and bitter words, pain. Words of sympathy give hope and unsympathetic words depress. All these powers are inherent in Shabd:

सबदहि मारे मरि गये, सबदहि तजिया राज ।
जिन जिन सबद पिछानिया, सरिया तिन का काज ॥
एक सबद सुखरास है, एक सबद दुखरास ।
एक सबद बंदन कटै, एक सबद गल फाँस ॥

-- कबीर साखी संग्रह भाग-1 (शब्द का अंग 10, पृ० 93)

Shabd killed them and they died, kings lost their kingdoms because of Shabd. Those who always remembered Shabd, succeeded in their mission. Shabd is the cause of happiness; Shabd is the cause of pain; Shabd is the cause of hope; Shabd is the cause of despair. (Kabir)

The greatness of Shabd is unfathomable and limitless. If this is true of the manifest Shabd, it can well be imagined how powerful the inner Shabd is. On listening to the melody of a violin, one gets peace. It attracts our attention and makes us become absorbed in it. When a gross outer sound can produce such a condition, how powerful would the inner Shabd be?

Shabd is the Creator

In the Scriptures of all religions, Shabd is recognized as the Creator of the universe. According to the Vedas, fourteen regions were created by it. In the Quran it is said that fourteen regions came into being by the power of the Kalma. In the Gospel of St. John in the Bible, it is said that the world was created by the Word or Logos. St. John says,

In the beginning was the Word... and the Word was God. The same was in the beginning with God. All things ... were made by Him. (John 1:1)

Guru Nanak says that all the creation is being sustained by Shabd and that it is the Creator of the entire universe. The

earth and sky are made by Shabd, which pervades them and sustains the entire universe:

एको सबदु एको प्रभु वरतै सभ एकसु ते उत्तपति चलै ।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1334)

The One Shabd, the Word of the One God, is prevailing everywhere. All the creation came from the One Lord.

शबदे धरती शबदे आकाश । शबदे शबद भइआ प्रगास ।।

सगली सृसटि शबद के पाछे, नानक शबद घटों-घट आछे ।।

-- जनम साखी, गुरु नानक, भाई बाला

The Word is the life of sky and earth. From its refulgence all take birth, and all creation sings. O Nanak, in all souls that be, this Heavenly Power rings. (Janam Sakhi, Guru Nanak)

आपीन्है आपु साजि आपु पछाणिआ ।।

अंबरु धरति विछोडि चंदोआ ताणिआ ।।

विणु थम्हा गगनु रहाइ सबदु नीसाणिआ ।।

सूरजु चंदु उपाइ जोति समाणिआ ।।

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1279)

He creates Himself and knows Himself. He separates the earth and the skies. He spreads the canopy of the heavens. He upholds the skies without pillars. He makes the Shabd His Insignia. He creates the sun and moon and illumines them by His own light.

Not only the creation, but dissolution also is in Him. He also recreates the world, following a dissolution.

उत्तपति परलउ सबदे होवै ।। सबदे ही फिरि ओपित होवै ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 117)

Creation and dissolution are from the Shabd. Recreation is also from the Shabd.

The Hindu Scriptures say that the Shabd is the attribute of ether, or the very life breath of it.

It follows therefore, that it is even more subtle and more pervasive than ether. If we think seriously, we find the Shabd even where Nature and Soul unite, because in union there is motion and sound. However, the Shabd extends beyond this and includes something more.

The Lord Himself has been described as the Shabd in form:

तेरा सबदु सभु तूहै वरतहि तू आपे करहि सु होई ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 448)

Your Shabd pervades everywhere. Whatever You wish, comes to pass.

The founders of all religions regard the Lord as Shabd-incarnate. The oldest accepted religion of the world – the Vedic religion – also sings its praises. It is said in the Sama Veda:

द्वे वा व ब्रह्मणी अभिध्येये शब्दश्चाशब्दश्च अथ शब्देनैवाशब्दमाविष्क्रियते
अथ तत्र ओमिति... द्वे ब्रह्मणि वेदितव्ये शब्दब्रह्म परां च यत् ।

शब्दब्रह्मणि निश्णातः परं ब्रह्माधिगच्छति ॥

-- मैत्रयणी (मैत्री) उपनिषद् (6:22)

The Shabd is Brahm. Silence is Brahm. The Primal Sound is Brahm.

Muslim Saints also consider the Shabd to be the Creator of the universe. Shah Niaz says that all the universe was created out of Shabd, and that Light came out of it.

आलम अज़ सौते—ई जुहूर गरिप्त, अज़ हज़ूरश बिसाते—नूर गरिप्त ।

-- दीवाने-नियाज़ बरेलवी (पृ० 91)

The universe was manifested out of the Divine Sound; from It came into being the Light.

Hazrat Abdur Razzak Kasi says,

इस्मे—आज़म जामा—ए—अस्मा बुवद, सूरते—ऊ मअनीऐ—अशया बुवद ।

इस्म दरया ओ तईय्युन मौजे—ऊ, ई कसे दानद कि ऊ अज़ मा बुवद ।

-- अब्दुर्रज़ाक कासी

The Primal Name is the source of all things. The Name is a river and creatures are its waves. He who knows this, belongs to our brotherhood.

The Shabd cannot be Spoken or Written

The inner Shabd is super-conscious and infinite. It can neither be heard by the outer ears, nor spoken, nor can it be written. It is the unwritten law and the unspoken language. It is beyond speech or writing and is in an unmanifest language. It is independent, but everything is sustained by It. It pervades everything. It can be experienced only by the soul. The consciousness or soul merges into the super-

consciousness, Shabd. The Gurus in the Line of Guru Nanak describe It as the true Word or Shabd, which is imperishable.

सचै सबदि सचु कमावै ॥ सची बाणी हरि गुण गावै ॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1342)

Through the True Word, one realizes the truth. Through the True Word, one sings the praises of the Lord.

The Gurbani says that one should give up all cleverness, and should devote oneself to the True Word and merge in It.

गुर के चरन मन महि धिआइ ॥

छोडि सगल सिआणपा साचि सबदि लिव लाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 51)

He who contemplates on the feet of the Master, gives up all cleverness. He meditates on the True Word.

गोबिंद भजहु मेरे सदा मीत ॥ साच सबद करि सदा प्रीति ॥

-- आदि ग्रन्थ (बसंत म० 5, पृ० 1192)

O friend, sing the praises of the Lord. Always love the True Word.

अखी बाझहु वेखणा विणु कंन सुनणा ॥

-- आदि ग्रन्थ (माझ की वार म० 2 पृ० 139)

It cannot be comprehended by the gross senses. It is seen without eyes and heard without ears.

It is to be seen without the outer eyes, and is to be heard without the outer ears. Writing about the Shabd, Maulana Rumi says,

तुर्क—ओ कुर्द—ओ पारसी गो व अरब,

फ़हम करदा आँ निदा बे गोशो—लब ।

-- मसनवी मौलाना रूमी (दफ़तर 1, पृ० 230)

He may be a Turk, a Kurd, a Parsi or an Arab, but he experiences that Sound without ears or lips.

The Rishis in the Upanishads have described It as Pranava प्रणव – that which can be heard by the soul. In other words, it is one that does not need the tongue or the lips or the palate to sing it. It is singing by itself.

Kabir Sahib says that the Shabd is formless, that It cannot be uttered by the tongue, and that It can be realized only by the inner self.

सबद सबद सब कोई कहै, वो तो सबद बिदेह ।

जिम्हा पर आवै नहीं, निरखि परखि करि देह ।।

-- कबीर साखी संग्रह भाग-1 (शब्द का अंग 4, पृ० 92)

Everyone talks about the Shabd, but It is formless; It cannot be spoken. The soul alone can realize It.

Hazrat Bahu, in describing the Shabd, also says that the tongue is powerless to speak of the Kalma (Word), which is the same thing; it cannot express It.

जबानी कलमा हर कोई आखे, दिल दा पढ़दा कोई हू॥

जित्थे कलमा दिल दा पढ़ीऐ, उत्थे जीभाँ मिले न ढोई हू॥

-- हज़रत बाहू

Everyone recites the word orally, one does not do it with the heart. When it is recited with the heart, the tongue cannot express it.

He again says that the Master has taught us a lesson, which is learned without being taught, and which is heard without closing the ears.

मीम मुरशद हादी सबक पढ़ाइआ उह बिन पढ़िऔ पिआ पढ़ीवे हू॥

उंगलॉ कनां विच दितीयाँ बिन सुणिआं पिआ सुनीवे हू॥

My Master and Guide has taught me the lesson, that is being heard without being recited. Without closing the ears, It is heard without any effort.

Maulana Rumi describes it beautifully, saying,

ऐ खुदा बनुमा तू जाँ रा आँ मकाम, क-अन्दरू बे हर्फ़ में रुयद कलाम ।

-- मसनवी मौलाना रूमी (दफ़तर 1, पृ० 94)

O Lord, lead me to the region where your Word is ringing without words, by itself. O God, show me that region where the letterless Word is resounding.

All Religions teach the Practice of the Shabd

There is mention of the Shabd in all the religious Scriptures. The Hindus describe this Divine Sound as Shabd शब्द (Audible God) and as Ashabd अशब्द (Silent God), or Naad नाद, sound which created the entire universe. The ancient Rishis or sages sang its praises. They called the practice of its melody Shruti श्रुति, which means that which was heard or is

heard. This practice was taught by the Master to his disciple and was then passed on from heart to heart. The Rishis whose teachings are recorded in the Chhandogya and Mundaka Upanishads called it 'Udgit उद्गीत' (the song of the Heavenly Regions) or Pranava (AUM). This means that Udgit is not a song heard by the senses, but is the Celestial Song heard with the ears of the soul, in singing which, the tongue, lips and palate are not used.

In the sixth chapter of the Maitri Upanishad, it is mentioned that,

द्वे ब्रह्मणि वेदितव्ये शब्दब्रह्म परं च यत् ।

शब्दब्रह्मणि निष्ठातः परं ब्रह्माधिगच्छति ।।

-- मैत्रयणी (मैत्री) उपनिषद् (6:22)

For contemplation, there are two Brahms, one Shabd Brahm (Audible God) and the second, Ashabd Brahm (Silent God). Ashabd Brahm becomes manifest by contemplating on the Shabd Brahm.

It is again said,

श्रवणाङ्गुष्ठयोगेनान्तर्हृदयाकाशशब्दमाकर्णयन्ति सप्तविधेयं तस्योपमा ।

यथा नद्यः किङ्किणी कांस्यचक्रकभेकविःकृन्धिका वृष्टिर्निवाते वदतीति तं पृथग्लक्षणमतीत्य परेऽशब्दऽव्यक्ते ब्रह्मण्यस्तं गतास्तत्र तेऽपृथग्धर्मिणोऽपृथग्निः ववेक्या यथा सम्पन्ना मधुत्वं नाना रसा इत्येवं ह्याह ।

-- मैत्रयणी (मैत्री) उपनिषद् (6:22)

Close the ears with your thumbs and hear the seven kinds of sounds within you. Beyond these sounds the seeker merges in the Silent Brahm or the Unmanifested Brahm. Those who have tasted this honey have passed beyond the differences of castes and creeds.

In the Hindu Scripture named 'Yogsandhya', it is said that a Yogi should close his ears with his thumbs and should hear the eternal melody, concentrating his mind on it until he permanently gains the state of Turiya pad तुरीय पद (the Second Region). This Shabd is of ten kinds. After passing through and beyond it, the Yogis merge in the Unmanifest Sound.

Mention is made of the emanation of Naad or the Divine Sound from the void of Brahm in the sixth verse of the seven-

teenth chapter and the third verse of the nineteenth chapter of the Chhandogya Upanishad. It is mentioned therein that Rishi Angiras revealed this secret to Krishna, the son of Devki.

तद्धैतदधोर् आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तवोवाचापिपास एव स
बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षिताक्षितमस्यच्युतमसि
प्राणसंशितमसीति तत्रैते द्वे ऋचौ भवतः ॥

-- छांदोग्य उपनिषद् (3:17:6)

He said, "Such a knower should, at the time of death, repeat this triad - 'Thou art the imperishable, Thou art unchangeable, Thou art the subtle essence of Prana'." (On hearing the above) he became thirstless.

Guru Amar Das says in the Adi Granth, that Prahlad was redeemed through the Shabd.

जुगि जुगि भगता की रखदा आइआ ॥

दैत पुत्रु प्रहलादु गाइत्री तरपणु किछू न जाणै सबदे मेलि मिलाइआ ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1133)

He looks after His devotees throughout the Ages. Prahlad, the devotee knew no prayer or oblation, and, yet he was united with the Lord through Shabd.

पूर्याभ्यासेन तेनैव ह्रियतेह्यवशोदपिसः ।

जिज्ञासुसुरपियोगस्य शब्दब्रह्मातिवर्तते ॥

-- श्रीमद्भगवद्गीता (6:44)

In spite of his being in the power of others, a seeker is attached to this yoga because of practice during his previous birth, and he crosses the Shabd Brahm. (Gita)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकल्मषः ।

अनेक जन्मसंसिद्धस्ततो याति परां गतिम् ॥

-- श्रीमद्भगवद्गीता (6:45)

A Yogi, with a truly pure mind, by means of practice through various births, gains perfection and a high state. (Gita)

In the Nada Bindu Upanishad, it is written,

सिद्धासने समास्थाय मुद्रां संघाय वैष्णवीम् ।

शृणुयाद्दक्षिणे कर्णे नादयन्तर्गतं सुधी ॥

-- नादबिन्दु उपनिषद् (3:31)

He should sit in Siddhasana and do the Vaishnavi Yoga Practice. He should then hear the Sound from the right side.

A detailed account of how Shabd should be heard is also given in the Yogasandhya.

There is an inimitable song of praise for the Shabd in the Vagambhrni Sukta in the Rig Veda and in Atharva Veda.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
 अहं मित्रावरुणोभा बिभर्त्यहमिन्द्राग्नी अहमश्विनोभा ॥
 अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
 अहं दधामि द्रविणं हविष्मते सुप्राव्येऽयजमानाय सुन्वते ॥
 अहं राष्ट्री संगमनी वसूनां चिकतुषी प्रथमा यज्ञियानाम् ।
 तां मा देवा व्यदधुः पुरुत्रा भूरिस्थत्रां भूर्यावेशयन्तीम् ॥
 या सो अन्नमति यो विपश्यति यः प्रणिति य ईं शृणोत्युक्तम् ।
 अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥
 अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
 युं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥
 अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
 अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥
 अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वः सन्तः समुद्रे ।
 ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥
 अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
 परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥

-- वागाम्भृणी सूवत, ऋग्वेद (10:125.2), अथर्ववेद (4:30)

I travel with the Rudras and the Vasus; with the Ādityas and All-Gods I wander.

I hold aloft both Varuna and Mitra; I hold aloft Indra and both the Ashvins.

I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.

The Gods, making me enter many places, in diverse spots have set mine habitation.

I, verily, myself announce and utter the word that Gods, and men alike shall welcome.

I make the man I love exceeding mighty, make him a sage, a Rishi, and a Brāhman.

Through me alone all eat the food that feeds them, each man who sees, breathes, hears, the word out-spoken.

They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.

I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.

I rouse and order battle for the people, and I have penetrated Earth and Heaven.

I cherish and sustain high-swelling Soma, and Tvashtar I support, Pashan, and Bhaga.

I load with wealth the zealous sacrificer, who pours the juice and offers his oblation.

On the world's summit, I bring forth the Father; my home is in the Waters, in the Ocean.

Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.

I breathe a strong breath like the wind and tempest, the while I hold together all existence.

Beyond this wide earth and beyond the heavens, I have become so mighty in my grandeur.

In the Hansa Upanishad of the Atharva Veda, it is said that Naad or the Divine Sound is experienced by a person, who does millions of repetitions. Ten kinds of sounds are mentioned, and it is said that nine of these should be given up and the tenth, which is akin to the thundering of the clouds, should be practiced because Paar Brahm, the Ruler of the Third Region, is realized through it.

एवं सर्वं हंसवशात्स्मान्मनो हंसो विचार्यते ।

स एव जपकोट्या नादमनुभवति एवं सर्वं हंसवशान्नादो दशविधो जायते ।

चिणीति प्रथमः । चिञ्चिणीति द्वितीयः । घण्टानादस्तृतीयः । शङ्खनादश्वतुर्थः ।

पञ्चमतन्त्रीनादः । षष्ठस्तालनादः । सप्तमो वेणुनादः । अष्टमो मृदङ्गनादः ।

नवमो भेरीनादः । दशमो मेघनादः ।

प्रथमे चिञ्चिणीगात्रं द्वितीये गात्रभञ्जनम् ।

तृतीये खेदनं याति चतुर्थे कम्पते शिरः ।।

पञ्चमे स्रवते तालुषष्ठेऽमृतनिषेवणम् ।

सप्तमे गूढविज्ञानं परा वाचा तथाष्टमे ।।

अदृश्यं नवमे देहं दिव्यं चक्षुस्तथामलम् ।

दशमे परमं ब्रह्म भवेद्ब्रह्मात्मसंनिधौ ।।

-- हंसोपनिषद् (15)

Having thus reflected upon Manas (mind) by means of This (Hamsa), one hears Nada (Sound) after the uttering of this Japa

(Mantra) a crore of times. It (Naad) is (begun to be heard as) of ten kinds.

The first is Chini (like the sound of that word); the second is Chini-Chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of Tantiri (lute); the sixth is that sound of Tala (cymbals); the seventh is that of flute; the eighth is that of Bheri (drum); the ninth is that of Mridanga (double drum); and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru).

In the first stage, his body becomes Chini-Chini; in the second, there is the (Bhanjana) breaking (or affecting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth, nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-Vak is heard; in the ninth, the body becomes invisible and the pure divine eye is developed; in the tenth, he attains Para-Brahman in the presence of (or with) Atman which is Brahman.

In the Hatha Yoga Pradeepka, the Anhata Shabd or Unstruck Music is highly praised in a large number of verses. For instance,

ब्रह्मचायी श्चभताहायी त्यागी मोगनयामण् ।

अब्दादूर्ध्वं बवश्चे दसद्धो नात्र कामा त श्चवचायणा ।

-- हठयोगप्रदीपिका (3:59)

By regular and close attention to Nâda in Hatha Yoga, a Brahmachari (celibate), sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year. Then sitting with Padmâsana (Lotus posture), he should hear Anâhata Nâda (Unstruck Melody) attentively.

In the Vedas, the Divine Sound is called Naad नाद (inner Music) or Akashvani आकाशवाणी (sound from the sky). In Buddhist Scriptures, it is referred to as Sonorous Light.

The ancient Greek philosophers also mention this Shabd. Socrates states that he heard within him a sound, which took him to indescribable spiritual regions. Plato also mentions it. Pythagoras called it the "Music of the Spheres". It is called Logos (the Word) in Greek.

The Sound, which emanates from the silence, is called the Word. All things manifested from It. In the Chinese Scriptures, it is called "Tao", meaning the Way or the Word. The Prophet Zoroaster of Ancient Persia, while mentioning six spiritual powers referred to one other power called Sharosha. This word comes from the Sanskrit root "Sh", which means the power of the Lord, which can be heard. It is akin to the word 'Shabd' used by the Saints of India.

In the Zend Avesta, the book of Zoroaster, there is a prayer which says,

O Mazda (Lord)! Send Sharosha to him whom you love.

Kabir, all the ten Gurus from Guru Nanak onwards, Dadu Sahib, Jagjivan Sahib, Tulsi Sahib, Darya Sahib, Baba Lal Das, Paltu Sahib and many other Indian Saints or True Masters have taught the practice of listening to the Shabd.

The Christian Bible calls it the Word. It says,

In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. (St. John 1:1)

The grass withereth, the flower fadeth; but the Word of our God shall stand for ever. (St. Luke 8:11)

Madame Blavatsky, the founder of the Theosophical Society, described the Divine Sound as the Voice of the Silence. In the Masonic Order, this Logos is described as the Lost Word, which is sought after by every Masonic Master. But it can be had only from the Saints or True Masters of the Word.

It is mentioned in the Holy Quran that God said,

कुन फैयकून

Be, and it was.

In other words, the Shabd appeared and the whole of the Universe came into being. The Persian Sufis have called it Wadan, the Divine Sound. They say:

गर ब इज़हार रु न आवुर्दे, नामे—आवाज़ ई जहाँ न बुदे।

If he had not thought of manifesting, there would have been no Sound or world.

In other words, if the unmanifest had not desired to manifest Himself, there would have been no creative Sound or Power, and the world would not have come into being.

The Sufi Saint, Hazrat Inayat Khan, who had access to the spiritual regions, describes the Sound as the Divine Music. He says, everything manifested from It, and is Its manifestation. In the writings of the Indian Saints, it is also clear that all universes and regions were created by the Shabd. The Udgīt or Celestial Song is resounding in all. Hazrat Sahib clearly called it Saut-e-Sarmadi, or the Voice of God.

Muslim Saints have called the inner Music—Kalma-e-Ilahi – Voice of God, and Nadaa-e-Asmani – Celestial Sound. Its practice is known as ‘Sultan-ul-Azkar – King of Repetitions, Saut-e-Sarmadi – Voice of God, Saut-e-Nasira – Voice of the Lord, Kalma-e-Ilahi – Voice of God, Ism-e-Azam – Greatest Name, Kalma-e-Majid – Holy Word, and Kalma-e-Haq – Voice of Truth, or that which is heard within. Its practice has been known to a number of sects of the Persian Sufis. There are many references in this context in the writings of Muslim Saints.

चर्ख रा दर जेरे—पा आर ऐ शुजाअ,

बिशनौ अज फौके—फलक बांगे—समाअ ।

-- मसनवी मौलाना रूमी (दफ्तर 2, पृ० 190)

O brave one, bring down the skies to your feet. Listen to the Voice of Silence emanating from the skies. (Maulana Rumi)

हमा आलम पुर अस्त अज आवाज, लेक दरहाए—गोशे—खुद कुन बाज ।

बिशनवी यक कलामे—ला—मक्तू अज हदूसो—फना बुवद मरफूअ ।

-- दीवाने-नियाज बरेलवी (पृ० 90)

The world is filled with the Divine Sound; open the portals of your ears; listen to the Eternal Sound; It is beyond the reach of Dissolution. (Niaz Shah)

तुरा ज किंगरा—ए—अर्श मीजनंद सफीर,

न—दामत कि दर्श दामगह चिह् उप्तादस्त ।

-- दीवाने-हाफिज़ (पृ० 54)

The Sound is coming from the Divine Home. Why are you entangled in the snares of the world? (Khwaja Hafiz)

पंढा—ए वसवास बेरुँ कुन ज गोश, ता बगोशत आयद अज गरदूँ खरोश ।
पस महल्ले—वही गरदद गोशे—जां, वही चिह बुवद गुप्तन अज हिस्से—निहां ।

-- मसनवी मौलाना रूमी (दफ़तर 2, पृ० 170)

Take the cotton of doubt out of your ears, so that you may hear the Celestial Sound. This is a Divine Message. What is the Divine Message, except hearing the Heavenly Sound within?
(Maulana Rumi)

गुप्त पैगम्बर कि आवाज़े—खुदा, मी रसद दर गोशे—मन हमचू सदा ।

मुहर बर गोशे—शुमा बिनहादे—हक, ता ब आवाज़े—खुदा नारद सबक ।

-- मसनवी मौलाना रूमी (दफ़तर 2, पृ० 273)

The Prophet spoke about the Voice of God, 'It comes to my ears as do the ordinary sounds.' But God has placed a seal on your ears, you hear not the Voice of God.

It is said of Prophet Mohammed that he heard the Eternal Sound, Awaz-i-Mustaqim, or Anhad Shabd अनहद शब्द for fifteen years.

When Prophet Mohammed reached the age of 40 years, the signs of his having received the revelation began to appear. According to tradition, he used to hear the Celestial Sound for fifteen years before he received the revelation. He often had divine dreams, and he saw different lights seven years before the revelation. Two years before, he went to the cave at Hara and practiced there for a month. (Iktabas-ul-Anwar by Hazrat Maulvi Sheikh Mohamed Akram Sabri p. 106)

It is again stated on page 106 of the same book, that the Prophet practiced listening to the Sound for six years and that Abdul Qadir Jilani practiced listening to the Sound for twelve years in the cave at Hara.

According to tradition, Hazrat Shah Mir Lahori said that it had been stated by Abdul Qadir Jilani that the Prophet spent six years in the cave of Hara in listening to the Sound and that he had himself spent twelve years in that sacred cave doing the same thing.

The Sikh Gurus other Saints, clearly mention the Shabd (Sound). Guru Nanak says,

बहरे करन अकलि भई होछी सबद सहजु नही बूझिआ ॥

जनमु पदारथु मनमुखि हारिआ बिनु गुर अंधु न सूझिआ ॥

-- आदि ग्रन्थ (भैरों म० 1, पृ० 1126)

Your ears hear not, your mind is devoid of wisdom, and you know not Shabd nor poise. The egotistical man loses the merit of human birth; and knows naught without the Master.

Guru Amar Das has stated,

सबदु न जाणहि से अने बोले से कितु आए संसारा ॥

हरि रसु न पाइआ बिरथा जनमु गवाइआ जमहि वारो वारा ॥

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 601)

They who know not the Shabd are blind and deaf. O! Why did they come into the world? They taste not the divine essence, and thus waste their lives. They are cast into the womb again and again.

गुर का सबदु समालि तू मूड़े गति मति सबदे पाए ॥

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 550)

Cherish the Guru's Shabd, O ignorant one, for redemption and wisdom both come from it.

सतिगुर बाझहु संगति न होई ॥ बिनु सबदे पारु न पाए कोई ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1068)

There is no company except that of the Master. Without Shabd no one can cross the Ocean.

It is clear from the above references, that Hindus, Muslims, Christians and others knew of the Shabd, or Divine Sound, although they did not describe it in detail. Hindu sages and others have given some description of the Eternal Sound pervading beyond 'Pind पिंड' (the Physical Region), in 'And अंड' (Astral Region) and 'Brahmand ब्रह्मांड' (the Causal Region). The Saints of all religions, however, have described the Sound or Shabd of higher regions also.

The Principle of the Divine Sound

What is this Sound or Melody? What is its nature? Some say that when two things strike against each other, sound is created. Others say that where there is motion, there is sound. Of course, sound is generated by collision and by

motion, but the melody referred to by Saints is superior. This melody sustains the universe and is the distinguishing mark of spirituality.

Saints say that the entire universe was created by means of Sound. Muslims say that the word 'Kun' brought the whole world into being. Christians also maintain that the world was created by the Word. This Sound or Melody is conscious. It is the very essence of consciousness. The melody is knowledge, and is also the medium for the manifestation of real knowledge.

गिआनु धिआनु धुनि जाणीऐ अकथु कहावै सोइ ।।

-- आदि ग्रन्थ (सिरीख म० 1, पृ० 59)

Know knowledge and contemplation to be the Melody, which is indescribable.

This Sound or Melody pervades all. It is even inside stones and wood, as these are made up of atoms and motion is inherent in them. Because of this motion, everything constantly undergoes change. The motion itself is the cause of change. In reality, everything is changing. This world changes every hour, every minute and every second.

बयक लम्हा बयक साअत बयक दम, दिगर गूं मे शवद अहवाले-आलम ।

-- मसनवी मौलाना रूमी (दफ़तर 1, पृ० 94)

Every moment, every hour and every day, this world changes its condition.

Whether we know it or not, a stone continues to change. There is motion in it. Sound is a necessary corollary of motion and, therefore, a stone is not free from the Sound. Both the bodies that we see and those we do not see, are in motion. There is, therefore, Sound in all, and the Sound is the essence of all. Whether full or empty, all are full of His Divine Melody. Look at the drum and see how sound emanates from it.

पुर व खाली पुर अंदअज़ नग्माए दोस्त ।

ब बीं दफ़ रा कि चूं बर मे दरद पोस्त ।

The Divine Sound fills both the full and the empty. Look at the drum and see how its skin cries out.

This Melody pervades all, and is the life and sustenance of all. This current of consciousness is very subtle. It requires

equally subtle ears to hear it. A Sufi Saint has very appropriately said,

खुश्क तार ओ खुश्क चोब व खुश्क पोस्त,

अज कुज़ा मी आयद ई आवाज़े—दोस्त ।

Wire is dead, wood is dead, and skin is dead, whence comes this Sound of the Friend (God)?

In fact, the Shabd or Divine Sound is the Creator of the Universe. All this manifestation is created by this Sound.

गर ब इज़हार रु न आवुर्दे । नामे—आवाज़ ई जहाँ न बूदे ।

If He had not thought of manifesting, there would have been no Sound or world.

यारे—मा हरदम अस्त बा तू कलीम । हैफ़ तू नशनवी कलामे—कदीम ।

-- दीवाने-नियाज़ बरेलवी (पृ० 90)

My Beloved is always addressing you. Alas! You listen not to the words of the Ancient One. (Niaz Shah)

This Sound, described as the Voice of God, or the Beloved, or the Friend, is resounding everywhere in the world. Hafiz Sahib says,

ई किससा हफ़्त गुम्बदे—अफ़लाक पुर सदास्त,

कोतह नज़र न बीनद कि सुखन मुख़्तसर गरिफ़्त ।

-- दीवाने-हाफ़िज़ (पृ० 87)

All the seven regions are resounding with this Sound. But fools do not hear It, for the Sound is subtle.

This Sound is resounding in the seven regions, but the unwise cannot understand It. This Sound is pure and independent. It is not sustained by anything else. Here in this material region, Maya and mind predominate and the Sound is intermixed with them. The Sound can be realized in the forehead in the Sushumna, the Royal Vein, under the direction of a Guru. The practice of hearing the heavenly Sound is necessary to gain knowledge of the soul. One should listen to the Divine Sound, which is called by the Muslims Saints, Saut-e-Sarmadi, Eternal Sound or Nagma-e-Yazdani, Song of God, and thus reach the region where the never-ending Sound of the Beloved is resounding, having descended from the higher regions. Maulana Rumi says,



Sound & Light In Various Planes Of Creation

Plane	Brightness of the Soul	Light	Main Sounds
Plane-5	16 outer sun-moons	Zillions of suns from every pore of Sat Purush— God-the-father	Beer— Oboe Bagpipe or Lute
Plane-4	12 outer sun-moons	Golden Noon sun	Murli- Flute or Fiddle
Plane-3	4 outer sun-moons Below Maansarovar, 12 suns above it	Moonlit night sky	Kingri- Harp & Sarangi- Guitar
Plane-2	2 outer sun-moons	Reddish hue of rising sun	Aum (Hu) & Mridang- Drums Dholak- Thunder
Plane-1	1 outer sun-moon	Moon & 1000-petalled lotus	Shankh- Conch Ghanta- Big Bel*
Plane-0	--	--	--



* In the Astral Plane (Plane-1), 10 types of sounds abound: Waterfall or Warbling of birds, Crickets, Siren, Small Bells, Ghanta- Big Bell, Shankh- Conch, Dholak- Thunder, Sarangi- Violin, Murli- Flute & Beer- Bagpipe. Of these, Ghanta & Shankh are the main sounds. The first 6 sounds are also reflected in the Physical Plane (Plane-0) below Astral. Remaining 4 are the sounds of the Planes above Astral (Planes 2, 3, 4 & 5).

बांगो—सीते जू कि आं खामिल नशुद, ताबे—खुशीदे कि आँ आफिल नशुद ।

-- मसनवी मौलाना रूमी (दफ्तर 2, पृ० 273)

Seek the Sound that never ceases. Seek the Sun that never sets.

Worldly people do not know of this Sound. When one goes within after receiving instructions from a Master, who is adept in the practice of the Sound, one hears hundreds of sounds, while those sitting near him hear nothing.

बनिगर दर नफ़से—खुद सद गुफ़तगू, हम नशीने—ऊं नबुर्दा हेच बू ।।

-- मसनवी मौलाना रूमी (दफ्तर 4, पृ० 164)

He hears within him, hundreds of sounds; those sitting near him, do not hear any. (Maulana Rumi)

These melodies are not imaginary. Those who have practiced the path of the Sound Current, in any age, have described the Melody in similar terms. Even today, the ignorant children and new seekers, who keep the company of Saints, hear It and bear witness to its existence as an experienced fact.

आदौ जलधिजीवीमूतभेरीनिर्झर सम्भवः ।

मभ्ये मर्दलशब्दाभो घण्टाकाहलजस्तथा ।

अन्ते तु किंकणीवंशवीणाभ्रमरनिस्वनः ।

इति नानाविधा नादाः श्रूयन्ते सूक्ष्मसूक्ष्मतः ।

-- नादबिन्दु उपनिषद् (34, 35)

First the murmuring sounds resembling those of the waves of the ocean, the fall of rain and the running rivulets and the Bheri (kettle-drum) will be heard intermingled with the sounds of bell and conch, etc.

In the book called Bhakti-Sagar, Sant Charandas has mentioned ten different kinds of sounds, such as the chirping of sparrows and the cricket, the tinkling of small bells, the ringing of big bells, the conch shell, the bagpipe, the cymbals, the reed, the small drum, the flute and the roaring of lions.

In the Hathyog Pradeepika, there is also mention of ten similar sounds, such as those of the humming of bees, anklet bells, the conch shell, the bell, the cymbals, the flute, the kettle drum, the small drum, the reed and the roaring of lions.

On page ninety-eight of the Saar Bachan, also there is mention of ten sounds heard in Sahans-dal-kanwal (the Thousand-Petalled Lotus):

घंटा संख नाद धुन गाजा। बीन बांसुरी अचरज बाजा।।
 ताल मृदंग किंगरी धधकी। ढोल पखावज छिन छिन खिड़की।।
 सहस्र धार अमृत की बरखा। गगन मंडल फिरे जैसे चरखा।।

-- स्वामी जी महाराज, सार बचन छंद बंद (6:5:17-18 पृ० 54)

The sounds of conch shells and bells come aloud. The wonderful music of the veena and the reed resounds. The sounds of cymbals, drums and kingri are heard. The sounds of drums and tambourine rattle. The nectar rains in thousands of showers; the skies revolve like a wheel.

Madam Blavatsky writes in "The Voice of the Silence":
The first (sound) is like the nightingale's sweet voice, chanting a song of parting to its mate. The second comes as the sound of the silver cymbals of the Dhyanis awaking the twinkling stars. The next is as the plaintive melodies of the ocean spirit imprisoned in its shell. And this is followed by the chant of the veena. The fifth like the sound of the bamboo flute, shrills in their ears. It changes into a trumpet blast. The last vibrates like the dull rumbling of thunder clouds.

Amir Khusro has also mentioned these sounds, describing them as follows:

एकी भँवर गुँजार सी दूजे घुँघरू होइ।
 तीजे शबद संख का चउथे घंटा होइ।।
 पांचवे ताल जो बाजे छटे सो मुरली नाथ।।
 सातवें भीर जो गाजे अठवें शब्द मदरंग का नवें नफीरी ताल।।
 दसवें गरजे सिंघ खास खुसरो यह ताल।।
 दस प्रकार अनहद बजे जित जोगी हो लीन।।
 इंदरी थकी मनुआ थे खुसरो ने कहि दीन।।
 अनहद बाजे बाजन लागे चोर नगरीआ तज तज भागे।।
 गुरु निज़ाम की भी दुहाई खुसरो ने अंतर लिव लाई।।

-- तज़क़ा-ए-ग़ौसिया (पृ० 332)

The first is the sound of humming of bees. The second is the ringing of anklets. The third is the sound of the conch shell. The fourth that of a gong. The fifth is the sound of a trumpet-blast. The sixth is the sound of the flute. The seventh is the sound of the kettle drum. The eighth the sound of the small drum (mridang). The ninth is the sound of the clarinet (naferi). The tenth is the sound of the roaring of a lion. The ceaseless

music is of ten kinds. The Yogi becomes engrossed in them, and the mind and senses fall away. When the ceaseless music begins to ring, the thieves from the body slink away. The Grace of the Master is upon him. Khusro has merged in the Divine Music.

These are the sounds at the preliminary stages. The real sounds are those of the bell and conch shell, which are related to the higher regions.

कस न-दानिस्त कि मंज़िल-गहे मअशूक कुजास्त,
ई क़दर हस्त कि बांगे-जरसे मी आयद ।

-- दीवाने-हाफ़िज़ (पृ० 200)

Nobody knows where the home of the Beloved is, but from that region, comes the Sound of bells. (Hafiz)

There is Divine Music and Melody in the Shabd:

साचै सबदि सहज धुनि उपजै मनि साचै लिव लाई ।।
अगम अगोचर नामु निरंजनु गुरमुखि मंनि वसाई ।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1234)

The melody of bliss and balance comes from the True Inner Sound. The mind is attuned to the truth, and the devotee enshrines in his mind the unfathomable invisible Naam.

Why do we not Hear this Sound?

This Sound is resounding all the time. Why then do we not hear it? The reason is that waves are constantly arising in our minds, and we are full of selfhood and pride. We cannot, therefore enjoy the Sound, nor do we love the Name of God.

जिचरु इहु मनु लहरी विचि है हउमै बहुतु अहंकार ।।
सबदै सादु न आवई नामि न लगै पिआरु ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

The mind is entrapped in a whirlpool, the ego is greatly inflated. Such a one is not attuned to the Shabd; nor does he cherish the Lord's Name.

Maulana Rumi also says that your ears cannot hear the Divine Melody because sins have deadened and defiled the sensitivity of your ears.

नशनवद आं नगमहा रा गोशे—हिस्स,
कज सुखनहा गोशे—हिस्स वाशद नजिस्स ।

-- मसनवी मौलाना रुमी (दफ़्तर 1, पृ० 211)

You do not hear the melodies with your ears. The sensitivity of your ears has been defiled by sins. (Maulana Rumi)

This inner Melody is the Name of the Lord. It is the form of the Lord which pervades the Universe.

गुर का सबदु दारु हरि नाउ ।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1189)

The Guru's Word or the Lord's Name is the panacea for all ills.

This melody is also called the Bani (Voice of God), which has existed throughout all the four ages.

बाणी वजी चहु जुगी सचो सचु सुणाइ ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

Truth rings throughout the Four Ages, and Truth is what it proclaims.

The Voice is present everywhere, and has been described as Shabd or Naam. It is very sweet and loving.

जुगि बाणी सबदि पछाणी नाउ मीठा मनहि पिआरा ।।

-- आदि ग्रन्थ (सौरा म० 3, पृ० 602)

Through the Word, the Name tastes sweet. This is how the Word is known Age after Age.

Alas! Man remains always in the bondage of the body and its entanglements. Being trapped in gross matter, he does not hear the most subtle Sound of the Lord.

हैफ़ दर बंदे—जिस्मे—दरमानी, नशनवी सौते—पाके—रहमानी ।

-- दीवाने-नियाज़ बरेलवी (पृ० 90)

Alas! You remain imprisoned in the body and do not listen to the sacred Divine Music. It is always calling the soul to return to its True Home.

आ रही धुर से सदा तेरे बुलाने के लिए ।।

-- तुलसी साहिब

A Sound is coming from the Eternal Abode to call you back. (Tulsi Sahib)

This Sound is not within the reach of the physical ears, but everyone has the faculty of hearing it within. For this it

is necessary to open the inner ears and this can be done by following the directions of the Master.

Those who have not gone within, and who are still engrossed in the worldly sciences, are ignorant of this Divine Melody. The physical sciences may not be able to prove it, but whatever has been stated above is a fact and can be actually experienced by practice behind the eyes by a seeker, by going within the laboratory of the Saints.

How can we Hear this Sound?

The next natural question is: how can the Shabd be contacted and attuned with. The saints tell us that we can listen to the Sound Principle, if we can introvert and stop listening to the outer sounds of the world around us. In other words, we must learn to recede into our own Self by a process of inversion and become a Pure Self by releasing the soul from the prison of the facts of life, before we can qualify the Self for Self-realization, which comes by listening to the Sound Current. A holy communion with, and practice of the Sound gradually disenfranchises the soul of all that is of the world, and reveals the cult of love, life and light that is at the back of all creation. We have, in brief, to stop the energy flowing out through the sense-organs, particularly the eyes, ears, and tongue, and concentrate it at the still point in the body, the centre of the soul, leaving the mind high and dry, before we can listen to the Music of the soul in Its fullness.

तीनों बंद लगाय के, अनहद सुने टकोर ।

सहजो सुन्न समाध में, नहीं साँझ नहिं भोर ।।

-- सहजोबाई जी की बानी (साध-लक्षण, चौपाई 35. पृ० 18)

*Close down the three outlets and attend to the ceaseless Music,
O Sahjo! in the deep silence of the soul, there is a perpetual
Light, with no sunrise and sunset.*

Kabir says,

आँख कान मुख बंद कराओ । अनहद झींगा शबद सुनाओ ।।

-- कबीर साहिब की शब्दावली भाग-1 (शब्द 22, पृ० 65)

Close down thine eyes, ears and mouth, And hear ye the unending melody of the Shabd. (Kabir)

Shah Niaz tells us:

हमा आलम पुर अस्त अज आवाज, लेक दरहाए—गोश खुद कुन बाज ।

बाज करदन हमी बस अस्त तुरा, बंद साजी रहे—शुनीदन रा ।

बिशनवी यक कलामे—ना—मक्तूअ, अज हदूसो—फना बुवद मरफूअ ।

-- दीवाने-निराज बरेलवी (पृ० 90)

*Sound is pervading the whole world in Its fullness,
You can surely listen to It with transcendental hearing,
This you can do by closing the outer bodily ears,
For surely then shall you hear the endless song,
And It shall take you beyond the sway of destruction and dissolution.*

Apart from the physical senses, we have with us subtle senses, much more powerful than the physical ones. At present, these subtle senses are lying dormant and unused. They can, by regular practice, be awakened into consciousness and pressed into use in the astral world, where we can witness and experience supramental patterns and colours, just as we do on the physical plane; nay, with much more clarity and understanding than we do here.

पंज हिस्से—हस्त जुज ई पंज हिस्स,

आं चू ज़र—सुर्ख ओ ई हिस्सहा चू मिस ।

-- मसनवी मौलाना रूमी (दफ़तर 2, पृ० 19)

Along with the five physical senses, we are endowed with five subtle senses as well, These are of solid gold, when compared with the others of copper. (Rumi)

Shabd can thus be heard by the ears of thought. Both the soul and the Shabd are of the same spiritual essence, and as such, soul can, without the aid of physical senses, apprehend the subtle Sound.

अम्र—ए—रब्बी अस्त रुह ओ सिरर खुदास्त,

ज़िक्र बेकाम ओ बेज़बां ऊ रास्त ।

-- दीवाने-निराज बरेलवी (पृ० 90)

Soul is of the essence of God and is His very own Self, And It can sing His praises in an unspoken language, without any outer aids (tongue, lips or palate). (Shah Niaz)

In the holy Koran also, it is stated that soul is the fiat or decree of God. It is His authorization that pervades everywhere, upholding the sky and the earth and all that exists.

Which is the Place where the Shabd is Heard?

There are ten doors of the body, nine are outer and one is inner.

नउ दरवाजे काइआ कोटु है दसवै गुपतु रखीजै ॥

बजर कपाट न खुलनी गुर सबदि खुलीजै ॥

-- आदि ग्रन्थ (रामकली की वार म० 2, पृ० 954)

The fort of the body has nine doors. The tenth is kept secret. The secret door will not open. Only the Shabd of the Master can open it.

So long as the soul wanders in the outer nine doors, it is being robbed of its birth-right. It is not able to see the precious inner treasure. There is, however, the tenth door, where the Heavenly Music is heard.

नउ घर देखि जु कामनि भूली बसतु अनूप न पाई ॥

कहतु कबीर नवै घर मूसे दसवै ततु समाई ॥

-- आदि ग्रन्थ (गउडी भगत कबीर, पृ० 339)

O damsel fair (soul), you searched in all the nine doors of the body for the precious treasure, but were led astray. O Kabir! The nine doors are being plundered; rise up to the Tenth Door, and discover the True Essence.

Guru Ram Das also says that one should turn the attention of the soul away from the nine doors and, after controlling the senses and the wandering mind, should take the soul to the tenth door, from which a path leads upwards to the Original Home. The Unstruck Music is resounding there day and night, but this can only be heard by following Gurumat, the Master's directions.

नउ दर ठाके धावतु रहाए ॥ दसवै निज घरि वासा पाए ॥

ओथै अनहद सबद वजहि दिनु राती गुरमती सबदु सुणावणिआ ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 124)

He who closes the nine doors and stills his wandering mind, enters through the tenth door his Original Home. There, the Unstruck Melody of the Shabd vibrates day and night. Through the Guru's Teachings, the Shabd is heard.

Guru Nanak lucidly explains that this Shabd transcends Ida, Pingla and Sushmana (inner places concentrated on by yogis) and can be heard only through the Grace of the Master.

सुखमना इडा पिंगुला बूझै जा आपे अलखु लखाए ॥
नानक तिहु ते ऊपरि साचा सतिगुर सबदि समाए ॥

-- आदि ग्रन्थ (सिध गोसटि, रामकली म० 1, पृ० 944)

He knows Ida, Pingla and Sushumna. He sees for himself the unseeable. O Nanak! The True Master takes one beyond them, He merges him in the Sound.

So far as mind, Maya and matter are concerned, the Shabd works in coordination with them. Beyond them it is both subtle and pure.

The Sound is Independent of *Pranas* - the Ten Vital Forces

The Siddhas (Yogis) asked Guru Nanak:

सु सबद का कहा वासु कथीअले जितु तरीऐ भवजलु संसारो ॥
त्रै सत अंगुल वाई कहीऐ तिसु कहु कवनु अधारो ॥

-- आदि ग्रन्थ (सिध गोसटि, रामकली म० 1, पृ० 944)

Where is the Home of the Shabd, through which is one ferried across the ocean of existence? The breath, when exalted, extends out ten finger lengths; what is the support of the breath?

Guru Nanak replied:

सु सबद कउ निरंतरि वासु अलखं जह देखा तह सोई ॥
पवन का वासा सुंन निवासा अकल कला धर सोई ॥

-- आदि ग्रन्थ (सिध गोसटि, रामकली म० 1, पृ० 944)

The Shabd is inside us. It is invisible; wherever I look, I find It. The Shabd dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him. The air issues from the void, but the Shabd is not sustained by anything.

Unless we turn inwards, and rise beyond Sushumna (the Royal Vein), we cannot hear It. We can contact the Shabd only in the human body.

काइआ सोधि तरै भव सागरु आतम ततु वीचारी ॥
गुर सेवा ते सदा सुखु पाइआ अंतरि सबदु रविआ गुणकारी ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

By purifying the mind one crosses this world. This is done by reflecting on the quintessence of the self. They who serve the Master enjoy peace, and Shabd pervades their inner being.

काइआ नगरी सबदे खोजे नामु नवं निधि पाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

If one searches the township of the body through the Shabd, one gains the nine Treasures of Naam.

The human body is like a radio receiving-set for listening to the Shabd. When we tune in a radio set, we begin to hear a sound. Similarly, when the Master (Satguru) tunes us inside, we become fit to hear the Divine Music. Then, by regulating this set, we hear various kinds of sound.

Sound and Light

Two things namely, Sound and Light serve as guides in the World. These are also called Kalaam (Sound) and Noor (Light). These are the two paths, by following which, one progresses on the path of spirituality. Both are fruitful. They are related to the practice of listening to the inner Sound and seeing the inner Light. Each has its own place. There is Light inside us, and it contains Sound within it. True devotion springs from contact with this Light and Sound:

मनु बैरागी रतउ बैरागी सबदि मनु बेधिआ मेरी माई॥

अंतरि जोति निरंतरि बाणी साचे साहिब सिउ लिव लाई॥

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 634)

When the mind was attuned to the Shabd, it became detached and dispassionate. There appeared Light within, and from It emanated the Heavenly Sound, which made me a devotee of the True Lord.

The Sound and the Light, in reality, are one. Vibrations up to a certain extent produce sound; but if their frequency is increased several-fold, they change into Light. This Sound is the real and basic life-force which sustains the entire universe. This is the Light that lights our dark homes or bodies. It is, however, imperceptible to the physical eyes.

एक बसतु बिनु पंच दुहेले ओह बसतु अगोचर टाई॥

-- आदि ग्रन्थ (गउड़ी पूरबी म० 5, पृ० 205)

Without the one substance, the five-fold are miserable; That thing is beyond the domain of perception.

बिनु सबदै अंतरि आनेरा॥ न बसतु लहै न चूकै फेरा॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 124)

Without the Shabd, there is only darkness within. One perceives not the Reality, and the cycle of reincarnation does not come to an end.

It lights not only us, but the entire world.

बिनु सबदै जगि आन्हेरु है सबदे परगटु होइ ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1250)

The world is dark without the Shabd. Through the Shabd, it is enlightened.

This Light is within all of us. Christ also mentions that this Light lights all. It does so, without any distinction, be one a Hindu, a Muslim or a Christian.

In Him was life, and the life was the Light of man. And the Light shineth in darkness – that was the True Light, which lighteth every man that cometh into the world.

St. Augustine has also described the appearance of this Light within him thus:

I entered even into my inward self, Thou being my guide, and able I was; for Thou wert become my helper. And I entered and beheld with the eye of my soul (such as it was), above the same eye of my soul above my mind, the Light Unchangeable. Not this ordinary light which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold brighter, and with its greatness take up all space. Not such was the Light, but other yea, far other from all these. He that knows the Truth knows what that Light is, and he that knows it, knows Eternity. (St. Augustine)

Kabir Sahib says that without the Shabd, the soul is blind and does not find the way, so it wanders hither and thither.

सबद बिना सुरत आँधरी, कहो कहाँ को जाय ।

द्वार न पावै सबद का, फिरि फिरि भटका खाय ।।

-- कबीर साखी संग्रह भाग-1 (शब्द का अंग 14, पृ० 93)

Blind is the soul without the Shabd. O! Where can it go? It finds not the door of the Shabd, so wanders to and fro.

Zoroaster also mentions the Light, and even now Parsees worship the outside fire. All the great souls, whether of the East or the West, who went inside and had access to the inner regions, have mentioned the Sound and the Light.

The soul is imprisoned in the cage of the mind and the body. Both Light and Sound are within us. The Sound and Light are related to the two faculties of the soul, namely Surat सुरत (hearing) and Nirat निरत (seeing). Surat hears and Nirat sees. In ascending upward through the spiritual regions, Nirat leads and Surat follows.

Light is Faster than Sound

After the maturing of the Surat (the soul's power of hearing) and of Nirat (the soul's power of seeing), the soul is freed from the bondage of the body and rises to the higher regions. It then gains freedom from birth and death. Reference is made to this fact in the Saar Bachan.

निरत सखी को अगुआ करके सतलोक चढ़ जाऊँगी।।

-- सार-बचन छंद बंद (35:20:4, पृ० 303)

I will follow the lead of Nirat and reach Sat Lok.

In the beginning, the Sound alone is manifest. The Light appears later. In practice also, we first rely upon the Sound, although we begin with Simran (repetition) and Dhyān (contemplation). Their function is to prepare the ground for hearing the Sound. Simran and Dhyān have their own functions, but they merely act as pilots or advance-guards for the bridegroom – the Shabd which alone really counts.

Simran is the key to the practice of listening to the Sound. During his practice, the seeker comes across regions, in which he is surrounded by effulgent Light. For crossing the brilliance of this Light, the Sound is the guide. There are some regions, where it is complete darkness, like Maha Sunn, the Great Void. There also the Name, given by the Master, is the only guide. In these regions, the Sound is the only true pathfinder or guide. It is just like a traveller trying to find his way to a habitation, when he is lost in a lonely jungle and enveloped in thick darkness, by following the barking of a dog. The Sound helps the blind seeker within in similar circumstances. This is the superiority of the path of the Sound Current.

Shabd is the Truth

Guru Nanak has described Shabd as Truth. This is because it never perishes.

आदि सचु जुगादि सचु ॥ है भी सचु नानक होसी भी सचु ॥

— आदि ग्रन्थ (जप जी म० 1, पृ० 1)

It is true from the Beginning, and has been true through the Ages. It is true in the present and shall be true hereafter, O Nanak.

Guru Nanak says,

एको सबदु सचा नीसाणु ॥ पूरे गुर ते जाणै जाणु ॥

— आदि ग्रन्थ (बसंत म० 1, पृ० 1188)

He is One, and the Shabd is His Insignia. He can be realized through a Perfect Master.

Both Guru Amar Das and Guru Arjan Dev support this:

सचु बाणी सचु सबदु है जा सचि धरे पिआरु ॥

— आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

He who loves the Truth, Loves the True Word too.

सुणि सजण जी मैडड़े मीता राम ॥ गुरि मंत्रु सबदु सचु दीता राम ॥

— आदि ग्रन्थ (वडहंस म० 5, पृ० 576)

Listen to me, my friend and comrade; the Master has blest me with the Initiation of the True Shabd.

Shabd is Nectar

The Gurbani also describes the Shabd as Nectar – the Nectar, that makes us immortal. This power is possessed only by the Shabd. The Shabd of the Guru is that Nectar, the drinking of which rids us of all our cravings and merges us in the True Lord.

गुर का सबदु अमृतु है जितु पीतै तिख जाइ ॥

इहु मनु साचा सचि रता सचे रहिआ समाइ ॥

— आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

The Guru's Word is the Nectar; he who drinks it quenches his thirst. The mind is dyed in Truth, and it merges with the Truth.

The whole world is senseless without the Shabd and human life is being wasted. The Shabd alone is Nectar which is realized only by a devotee.

बिनु सबदै सभु जगु बउराना बिरथा जनमु गवाइआ ॥

अंमृतु एको सबदु है नानक गुरमुखि पाइआ ॥

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

Without the Word, the whole world is insane, and wastes away the opportunity of life. Nanak! The Word is the only Nectar, and only a true devotee finds it.

The Nectar is overflowing within us, but egotistic persons do not enjoy it. They are like the musk deer, which has musk in its navel, but wanders about searching for it, being ignorant of its presence within its body.

घर ही महि अंमृतु भरपूरु है मनमुखा सादु न पाइआ ॥

जिउ कसतूरी मिरगु न जाणै भ्रमदा भरमि भुलाइआ ॥

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. He is like the deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt.

The pool of Nectar is within us. The soul of a man can gain possession of this Nectar through the Shabd and drink it.

अंतरि खूहटा अंमृति भरिआ सबदे काढि पीऐ पनिहारी ॥

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 570)

Within you is the well filled with Nectar, draw it out through Shabd and drink it.

The Shabd is the True Treasure

The Gurbani says that the best of all practices is the practice of listening to the Shabd. This is acceptable to the Lord and leads to salvation.

सचु करणी सबदु है सारु ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 114)

The practice of listening to the Shabd is the true spiritual practice.

गुर का सबदु करणी है सारु ॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1345)

The practice of the Guru's Shabd is the true practice.

इसु जग महि सबदु करणी है सारु ॥ बिनु सबदै होरु मोहु गुबारु ॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1342)

In this world the practice of (listening to) the Shabd is the only true deed. Without the Shabd one is enveloped in ignorance.

In this Iron Age, only devotion to the Shabd is fruitful in developing spirituality.

कलि कीरति सबदु पछानु। एहा भगति चूकै अभिमानु॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 424)

In the Iron Age, know the greatness of the Shabd. By this devotional worship, egotism is eliminated.

Man can attain salvation only by means of the Shabd. Through It alone, man turns from glass into gold and is transformed from poison into nectar.

कचहु कंचनु भइअउ सबदु गुर स्रवणहि सुणिओ॥

बिखु ते अंमृतु हुयउ नामु सतिगुर मुखि भणिअउ॥

-- आदि ग्रन्थ (सवईए म० 4, पृ० 1399)

By listening to the Sound, glass turns into gold, and poison becomes nectar, when the Naam given by the Master is practiced.

गुरमुखि जनमु सकारथा सचै सबदि लगनि॥

आतम रामु प्रगासिआ सहजे सुखि रहनि॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

Fruitful is the life of a Gurumukh, who is attuned to the True Word. The Lord illumines his inner self and he abides in peace.

Shabd is the Lord's Law and Name

Various names have been used to describe the power of the Lord. Among these are Shabd, Law and Name.

हुकमु मंने सो जनु परवाणु॥ गुर कै सबदि नामि नीसाणु॥

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1175)

He who obeys His Law, is acceptable to Him. Through the Guru's Word, he is blest with the Insignia of His Name.

Shabd is the Highest Essence

The Shabd of the Master is the essence of sweetness, and it is realized within.

गुर का सबदु महा रसु मीठा॥ ऐसा अंमृतु अंतरि डीठा॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1331)

The Guru's Shabd is utterly sweet and sublime. Such is the Ambrosial Nectar I experience deep within myself.

Shabd is Inexhaustible

The Shabd has no end. Its supply is inexhaustible.

तिचरु मूलि न थुड़ींदो जिचरु आपि कृपालु ॥

सबदु अखुटु बाबा नानका खाहि खरचि धनु मालु ॥

-- आदि ग्रन्थ (सलोक वाशं ते वहीक म० 5, पृ० 1426)

He to whom He is kind lacks nothing. O Nanak, Shabd is inexhaustible, however much one may spend.

The Guru's Shabd is limitless. It has no end. It is beyond the reach of Kaal.

तूहै साजनु तू सुजाणु तू आपे मेलणहारु ॥

गुर सबदी सालाहीऐ अंतु न पारावारु ॥

तिथै कालु न अपडै जिथै गुर का सबदु अपारु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

You are the Friend, the Wise, the One who unites. Through the Guru's Word, I praise You, but there is no end to Your praise. Kaal cannot reach where the Lord's Name abides.

Shabd is All-Pervading

The Shabd is within us. It exists in all the Four Ages, and is all-pervading.

सबदि सूर जुग चारे अउधू बाणी भगति वीचारी ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

O Avadhu, in all the Four Ages men devoted themselves to the Sound and became attuned to It.

It is everywhere. Everything is full of the Sound. It is the form of the Lord. It is not far away from us. It hears and sees everything.

ए मन मत जाणहि हरि दूरि है सदा वेखु हदूरि ॥

सद सुणदा सद वेखदा सबदि रहिआ भरपूरि ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 429)

O mind, think not the Lord is afar. His presence is always near. He hears and sees all. And He is contained in the Word.

The Shabd is the Lord's Law which pervades everywhere and is within all.

चहु दिसि हुकमु वरतै प्रभ तेरा चहु दिसि नाम पतालं ।
सभ महि सबदु वरतै प्रभ साचा करमि मिलै बैआलं ॥

-- आदि ग्रन्थ (मलार म० 1, पृ० 1275)

Your Law pervades on all the four directions. Your Name pervades even the four sides of the under-world. The Shabd pervades everywhere. We meet You through Your infinite Grace.

Shabd is Found within the Body

The Shabd or Naam is heard and realized by research within the human body.

काइआ नगरी सबदे खोजे नामु नवं निधि पाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

If one searches the township of the body, through the Shabd, one gains the nine treasures of Naam.

It is by turning inwards and purifying the mind, that the Lord is found.

काइआ सोधि तरै भव सागरु आतम ततु वीचारी ॥

गुर सेवा ते सदा सुखु पाइआ अंतरि सबदु रविआ गुणकारी ।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

By purifying the mind, one crosses this world. This is done by reflecting on the quintessence of the self. They who serve the Master, enjoy peace, and the Shabd pervades their inner self.

Guru Nanak, telling us about the location of the Shabd, says that it can be heard beyond Ida, Pingla and Sushmana, through the Grace of the Master.

सुखमना इड़ा पिंगुला बूझै जा आपे अलखु लखाए ॥

नानक तिहु ते ऊपरि साचा सतिगुर सबदि समाए ॥

-- आदि ग्रन्थ (सिध गोसटि रामकली म० 1, पृ० 944)

He knows Ida, Pingla and Sushumna. He sees for himself the Unseeable. O Nanak, the True Master takes him beyond them, He merges him in the Sound.

How is Shabd Realized?

- Through the Grace of the Lord.

He alone realizes the Sound upon whom the Lord showers His Grace. The Shabd then manifests within him.

नदरि करे सबदु घट महि वसै विचहु भरमु गवाए ॥

तनु मनु निरमलु निरमल बाणी नामो मंनि वसाए ॥

-- आदि ग्रन्थ (सिध गोसटि रामकली म० 1, पृ० 944)

When He showers His Grace, the Shabd abides in the heart, and one is rid of all doubts. Body, mind and speech become pure, and the Name dwells in the mind.

जिसहि बुझाए सोई बूझै जिस नो आपे लए मिलाइ ॥

अनदिनु बाणी सबदे गावै साचि रहै लिव लाइ ॥

-- आदि ग्रन्थ (मलार म० 3, पृ० 1259)

He alone realizes Him whom the Lord unites with Himself. Night and day, he sings the Shabd and Guru's Bani; he remains lovingly attuned to the True Lord.

For the one, to whom the Lord is kind, the Shabd is coined in the mint of Truth, and he alone meditates upon it.

घड़ीऐ सबदु सची टकसाल ॥ जिन कउ नदरि करमु तिन कार ॥

- आदि ग्रन्थ (जप जी म० 1, पृ० 8)

The Shabd is coined in the mint of Truth. Those on whom He showers His Grace receive it. (Jap Ji)

- Through Satsang and the Satguru.

When the Lord is kind, we meet a Master who connects our soul with the Sound.

करमु होवै सतिगुरु मिलाए ॥ सेवा सुरति सबदि चितु लाए ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 109)

By the Lord's Grace is the True Guru met, and then alone He joins our soul with the Word.

This boon can be had only through the Satguru and His Satsang.

पूरै सतिगुरि सबदु सुणाइआ ॥ त्रै गुण मेटे चउथै चितु लाइआ ॥

-- आदि ग्रन्थ (गउडी म० 3, पृ० 231)

The Perfect Master enables us to hear the Shabd. The three attributes are overcome, and one attains the fourth state.

सतिगुरु दाता सबदु सुणाए ॥ धावतु राखै ठाकि रहाए ॥

-- आदि ग्रन्थ (गउडी म० 3, पृ० 232)

The beneficent Master makes us hear Shabd, which stills the wanderlust of the mind.

The Master is Himself the Shabd or the Word-made-flesh. He alone can manifest the Shabd. The Shabd is a boon from the Master. The Master makes It dwell in our hearts. It is impossible for anyone else to manifest It.

पराई अमाण किउ रखीऐ दिती ही सुखु होइ ।।

गुर का सबदु गुर थै टिकै होर थै परगटु न होइ ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1249)

The Shabd of the Guru can be bestowed only by Him. It cannot be manifested by anyone else. Why keep what is held in trust for another? Giving it back, peace is found.

The Sound of Shabd is an unspoken language, which is constantly emanating from the mouth of the Lord without being uttered. The Master also gives this Shabd to His disciples in the like manner, without using the tongue. Rumi says,

शैखो फ़आल अस्त बेआलत चो हक्क । बा मुरीदां दाद वे गुप्तन सबक् ।

The Master behaves in the same manner as God. He teaches the disciples without speaking.

The Master points to this indescribable and formless Shabd and makes the disciple turn inward. With His power, He then connects the disciple with Shabd.

- By giving up pride of knowledge, caste and creed, and by sitting at the feet of the Master.

In order to gain this wealth, we have to give up pride of knowledge, and to take shelter at the feet of a Master.

बशो फ़ारिग जे इल्मो ज़हद यकदम । कश जुरा अज़ जामे मुग़ानह ।

Give up pretense to knowledge and devoutness; drink the wine from the divine cup.

Do not let the feelings of 'I-ness', wealth, knowledge, caste, creed or nobility of family or glory come near you. All these lead to stopping of the Sound. Put on the adornment of humility and listen to the Sound, and obtain bliss from its intoxicating powers and sweetness.

If seed is sown in a field, which is not prepared, or if it is sown out of season, it does not bear fruit. Similarly, so long as the mind is not rid of its cravings and has not become pure, it does not cease its wandering or running about. The

mind becomes pure, only through devotion to the Shabd. So long as the mind is divided, there is no success. We neither realize the Shabd, nor see the Lord. So long as the mind is wandering and there is pride and egotism, the Shabd is not heard, and there is no love for Naam. Therefore, it is far more necessary to rid the mind of inner uncleanness, than to remove outer impurities.

What is Devotion to Shabd?

Devotion to the Shabd consists in turning inward and listening one-pointedly to its Melody.

सबदि मिलहि ता हरि मिलै सेवा पवै सभ थाइ ॥

-- आदि ग्रन्थ (सिरीराग म० ३, पृ० २७)

By realizing the Shabd, the Lord is realized and one's service is fruitful.

In order to be connected with the Sound, the soul should be devoid of all worldly coverings. Unless we meet a Saint, who is an adept in the practice of the Shabd, and obtain the boon of the Shabd from Him, the soul, which is entangled in the fetters of the mind and the matter, cannot gain release and return to its Original Home.

Shabd is Realized only by a Rare Devotee

Everyone desires to see the Lord, but it is only a rare soul that can realize Him through the Shabd.

तेरे दरसन कउ केती बिललाइ ॥ विरला को चीनसि गुर सबदि मिलाइ ॥

-- आदि ग्रन्थ (बसंत म० १, पृ० ११८८)

How many there are who crave for Your vision, but it is only a rare one to whom You are revealed through the Guru's Shabd.

The human body is the temple of the Lord. The Shabd is inside it, and can be easily realized. It is the birthright of all. Whether one is rich or poor, literate or illiterate, belonging to one country or religion or another, all can realize the Shabd by receiving initiation from a Perfect Master. After becoming a devotee, we can easily practice listening to the Sound and this practice quickly bears fruit.

हरि मंदरु हरि का हाटु है रखिआ सबदि सवारि ॥
तिसु विचि सउदा एकु नामु गुरुमुखि लैनि सवारि ॥

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The Lord's Temple is also the Lord's Shop, embellished with the Word, and therein is sold the Lord's Name and it is through the Guru that one obtains it.

बिनु सबदै सभु जगु बउराना बिरथा जनमु गवाइआ ॥
अंमृतु एको सबदु है नानक गुरुमुखि पाइआ ॥

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

Without the Word, the whole world is insane, and wastes away the opportunity of life. Nanak! The Word is the only Nectar, and only a True devotee finds it.

The self-centred man cannot recognize the Shabd because of the restlessness of his mind. He is, therefore, deprived of its taste.

मनु चंचलु बिधि नाही जाणै ॥ मनमुखि मैला सबदु न पछाणै ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 415)

The restless mind knows not the way. The egocentric is not pure in mind and hears not the Word.

मनमुख नामु न जाणनी विणु नावै पति जाइ ॥

सबदै सादु न आइओ लागे दूजै भाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

The self-centred know not the Name. Without the Name they lose honour. They are torn by duality, and love not the taste of the Word.

The man of riches is blind and deaf and remains entangled in darkness and doubts, for he does not hear the Shabd.

माइआधारी अति अंन बोला ॥ सबदु न सुणई बहु रोल घचोला ॥

-- आदि ग्रन्थ (गउड़ी की वार म० 3, पृ० 313)

The favoured of Mammon are blind and deaf, they can never be attuned to the Heavenly Harmony.

What does Shabd do Within?

The Shabd is conscious and consciousness. It is a wave of the ocean of the Lord, and man is a particle of His Being. He is related to Him as a part is related to the whole. The Lord is

the ocean of super-consciousness, and Shabd is its wave. The soul is a drop of this ocean. The wave of super-consciousness or Shabd attracts the conscious soul towards it, and absorbs it. Until the soul, with the help of the Shabd, rises to its Original Home, it cannot achieve salvation. The melody of the Shabd is ringing within us. When the soul is connected with it, it becomes fit to rise from the finite towards the infinite.

The connection between the soul and the Divine Sound is a natural one. There is form and melody in the Shabd and through these the mind becomes still. The soul then becomes absorbed in the Sound and merges in the Lord. The Shabd emanates from the Supreme Lord, and through it, the soul realizes the Lord. By practicing breath control, we can reach the place of origin of the vital force in the body – the chidakash – but no further. The Gurbani tells us that the Lord is eternal and can be realized only through the practice of listening to the Divine Sound.

साहिबु मेरा सदा है दिसै सबदु कमाइ ॥

-- आदि ग्रन्थ (ब्रजरी की वार म० 3, पृ० 509)

My Master is eternal. He can be seen through the practice of the Sound.

It is only by realizing the Shabd that one meets the True Lord.

सबदि मिलहि ता हरि मिलै सेवा पवै सभ थाइ ॥

-- आदि ग्रन्थ (सिरिग म० 3, पृ० 27)

On realizing the Shabd, the Lord is realized. One's service is then fruitful.

जीआ अंदरि जीउ सबदु है जितु सह मेलावा होइ ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1250)

The life within all living beings is the Word or the Shabd. Through it, we meet our Husband-Lord.

The Shabd is the only path that leads us to our Original Home. It is the ship that ferries the soul across the ocean of Existence, and takes him in the lap of the Lord.

The Supreme Lord, the soul and the Shabd are a Holy Trinity. The One Lord exists in all the three forms. The soul has no separate existence from the timeless Being. It is a particle of Him.

कहु कबीर इहु राम की अंसु ॥

-- आदि ब्रन्थ (गोंड भगत कबीर, पृ० 871)

O Kabir, the soul is a speck of the Lord.

In spite of this relationship – that of a particle to the whole – every soul considers itself to be a separate entity.

The Kingdom of Sach Khand सच-खण्ड is within us, but it cannot be entered without knowing the proper way. We should go within. The way to do this is the practice of listening to the Shabd. It is only by this practice, that we can obtain release from the mind and Maya, pain and pleasure, duality and birth and death.

The Shabd is the conscious melody-current of the Lord. It is His form, and It creates and sustains the entire universe. The Shabd is the seed of the entire creation. Whatever is in the seed, is also in the tree which springs from it. Everything is within that Eternity. Whatever is manifested in time and space merges in It, and the origin of everything is in the Shabd.

The effect is a form of the cause. The Shabd is the cause. The entire creation is Its effect. What is not in the cause, cannot be found in the effect. If a ray of the sun falls on a clean mirror, the entire sun can be seen in it. If our mind is entirely clean, and there is not even an iota of egotism in it, then the reflection of the Lord can be seen in it. The rays of the sun emanate from the sun and are not different from it. Cause is always present in its effect. Similarly, the attributes of the Lord are not different from those of the soul.

The true Shabd is Dhunatmak ध्वन्यात्मक, which means that it cannot be spoken or written. It is resounding within us. It is the same Shabd, through which the world was manifested. There is no other method, except the practice of listening to this Sound, of obtaining release from the woe and misery of the world and the cycle of birth and death. This method is the highest and the purest of all methods. One who practices it, also obtains the benefits that accrue from all other spiritual practices. You should seek a holy man, who is an adept in the

practice of the Sound Current, and learn it from him. By its practice, you will attain salvation and will be freed from the bondage of Maya माया. When the inner ground is clean, the Shabd will be heard. But where the Shabd comes from is not known.

Shams-i-Tabriz says about it as follows:

आमद निदाए बेचूँ नै अज दरूँ न बेरूँ,
 नै चप नै रास्त नै पस नै अज बराबर आमद ।
 न ज-पस्त-ओ नै ज बाला नै गरबी ओ न शरकी,
 न ज आबो बादो-आतिश न ज खाके अगबर आमद ।
 गोई कि आँ चिह्न सूईअस्त-आं सू कि जुस्तो-जूईस्त,
 गोई कुजा कुनम रु आँ सू कि आँ सर आमद ।
 आँ सू कि खुशक माही ज आबे-खिज़ ज़िंदा,
 आँ सू कि दस्ते-मूसा चूँ माहे-अनवर आमद ।
 आँ सू कि मेवहा रा पुख्तगी रसीद आमद,
 आँ सू कि संगे-खारा औसाफ़े-गौहर आमद ।
 काफ़िर ब-वक्ते सख्ती रु आवुरद बदाँ सू
 ई सू चू दर्द बीनद-आँ सूश पा दर आमद ।
 दस्तूर नीस्त जां रा ता गोयद ई बयाँ रा,
 वरना जे कुफ़र रुस्ती हर जा कि काफ़िर आमद ।

-- कुल्लियाते-शम्स तब्रेज़ (पृ० 312)

A strange sound was heard; It was not from inside or outside. It was not from the left or right, nor from behind or front. It was not from above or below, nor from East or West. It was not from water or air, nor from fire, earth or ether. You may ask where it comes from; it comes from the direction in which you search. You may ask which direction to face. Face the way from which the King comes. That direction where the parched fish remains alive by getting water. That direction from which the hand of Moses appeared like the moon. That direction which ripens the fruits. That direction which turns stones into pearls. The unbeliever turns in that direction in the hour of need. When he feels pain here, he goes in that direction. It is not proper to discuss this, for even the unbelievers would give up unbelief on hearing about it.

Yes! This sound is coming from the direction, towards which the soul has to go. Without It, the soul wanders in the dark.

सबद बिना सुरत आँधरी, कहो कहाँ को जाय।

द्वार न पावै सबद का, फिरि फिरि भटका खाय।।

-- कबीर साखी संग्रह भाग-1 (शब्द का अंग 14, पृ० 93)

Blind is the soul without the Shabd. O! Where can it go? It finds not the door that leads to the Lord's Name, and so it wanders to and fro. (Kabir)

All the Saints have asserted that this Shabd, which is heard inside, is the means for gaining release from the world. It cannot be had, however, until a seeker is instructed by a holy man who is an adept, and he then withdraws his attention from the nine portals of the body and fixes it on the spot behind the two eyes. This Shabd takes the soul to its Original Home.

A man obtains a new life through the Shabd. Jesus Christ also refers to the new life given by the Word or Holy Spirit, but this has been forgotten by our Christian brothers of today. In this very connection St. John says,

That which is born of the flesh is flesh, but it is the spirit of man which is born of the spirit. (John 3:6)

He also clearly speaks about a new life, which begins after hearing the Word.

The wind bloweth where it listeth (willeth) and thou hearest the Sound thereof; but cannot tell whence it cometh nor whither it goeth; so is everyone that is born of the Spirit. Verily, verily, I say unto you, except a man be born again, he cannot see the Kingdom of Heaven. Marvel not that I say unto you, ye must be born again. (John 3:8)

Whenever the Saints come to the world, they emphasize the importance of being born again through the Shabd.

When the Master, at the time of initiation, connects us with the Shabd, we are born again. Guru Nanak has hinted at this in his talk to Yogis:

सतिगुर कै जनमे गवनु मिटाइआ।।

-- आदि ग्रन्थ (सिध गोसति, रामकली म० 1, पृ० 940)

Being born into the House of the True Guru, my wandering in the cycle of reincarnation came to an end.

The Shabd takes us out of the darkness of matter, cleans us of our accumulated dross and gives us a new life. By the practice of the Shabd, we are rid of this pot of the body and we see a wonderful universe, without the use of our eyes.

पवन सूतु सभु नीका करिआ सतिगुरि सबदु वीचारे ॥

निज घरि जाइ अमृत रसु पीआ बिनु नैना जगतु निहारे ॥

-- आदि ग्रन्थ (लट म० 4, पृ० 983)

By contemplating on the Guru's Word the thread of my breath was cleansed. I entered my Original Home and drank the Lord's Nectar. I saw a wonderful universe without using my eyes.

Unless we realize the Shabd, we cannot reach the Court of the Lord.

Time for Practice of Naam through Shabd

The best time for the practice of Naam or the Name of God through the Shabd is the early morning hours, when the mind is one-pointed.

नाउ प्रभातै सबदि धिआईऐ छोडहु दुनी परीता ॥

प्रणवति नानक दासनि दासा जगि हारिआ तिनि जीता ॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1330)

He who contemplates the Naam through the Shabd; and does so in the early morning, giving up attachment to the world; says Nanak, the slave of the Lord's slaves He wins; while the world loses.

Benefits of the Practice of Shabd

The practice of listening to the Shabd, brings a number of beneficial results. The Shabd is a storehouse of power. It is the essence of wisdom. Those who are connected with It and are sustained by It, are true sons of the Lord. The Shabd cuts all the bonds of the soul and leads to its salvation. It is the Bread of Life which descends from Sach Khand सच-खण्ड (the True and Imperishable Region). Those, who partake of It, become immortal and attain everlasting life. Those who engage in the practice of the Shabd, need no outer light like that of a lamp or the sun or moon, for the Light of lights appears within them.

- The Mind is controlled by the Shabd and is rid of lust and anger.

The mind is not controlled by millions of other efforts. It is very difficult to subdue it. It cannot be conquered by outer practices, such as recitals and austerities, rites and rituals, rules of hygiene discipline, pilgrimages, fasts or alms-giving and charities. It is very hard to overcome the mind. In the Yoga Vasistha Ramayana, Lord Rama says to the sage Vasistha:

अप्यब्धिपानामहतः सुमेरुन्मूलनादपि ।

अपि वह्न्यशनात्साधो विषमश्चित्तनिग्रहः ॥

-- योगवसिष्ठ (तैराव्य खंड 16:24)

It is more difficult to subdue the mind than to drink the ocean or upset Sumeru Mountain. It is harder than the hardest thing.

Just as a spark sets fire to a heap of hay and reduces it to ashes in a moment, so also are the stored sanskaras (tendencies) created by karmas of previous births burnt up in a trice by listening to the Shabd. Just as a deer is enraptured by the sound of a drum or a moth, seeing a bright light, sacrifices itself, similarly does one attain bliss on hearing the Celestial Music of the inner Shabd.

The mind is fond of pleasure, but it gives up its ramblings when it gets delight of the inner Shabd.

मन मूसा पिंगल भया, पी पारा हरि नाम ।

The mouse-like mind is incapacitated by drinking the mercury of the Name of the Lord.

There is no other way to still the mind, except by listening to the divine Sound.

बिनु गुर सबदै मनु नही ठउरा ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 415)

The mind is not stilled without the Guru's Word.

मनूआ असथिरु सबदे राता एहा करणी सारी ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

The mind is kept absorbed in the Shabd. This is the most pious deed one can do.

Through the practice of the Shabd, the turbulent waves of the mind subside.

मन के तरंग सबदि निवारे रसना सहजि सुभाई ॥

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1233)

The Shabd calms the waves of the mind; it then easily merges in the Shabd.

Without realization of the Shabd, the mind continues to rove, sometimes in the skies, and sometimes in the nether-lands.

इहु मनूआ खिनु ऊभि पइआली जब लागि सबद न जाने ॥

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1345)

So long as the mind does not realize the Word, it wanders in an instant from the heavens to the underworld.

By listening to the Sound, all worldly bonds and external attractions are removed. The mind gives up its base desires, and one conquers the five enemies – lust, anger, attachment, greed and pride. When the soul gains release from these passions, it soars upward to the spiritual regions.

भै निरभउ हरि अटलु मनि सबदि गुर नेजा गडिओ ॥

काम क्रोध लोभ मोह अपतु पंच दूत बिखंडिओ ॥

-- आदि ग्रन्थ (सवैये म० 3, पृ० 1396)

Becoming fear-free with the Eternal Lord in his mind, he plunged the spear of Guru's Word into his heart, he shattered the citadel of the five – Lust, Anger, Greed, Attachment and Ego.

गुर कै सबदि अराधीऐ नामि रंगि बैरागु ॥

जीते पंच बैराईआ नानक सफल मारु इहु रागु ॥

-- आदि ग्रन्थ (सलोक वारां ते वहीक म० 5, पृ० 1425)

It is by praising the Name thru the Guru's Word that one is dyed in detachment. When the five enemies are overcome, O Nanak, the musical measure of Raga Maroo becomes cognisant.

According to Kabir Sahib, he then becomes engrossed in contemplation of the Lord.

पांचउ लरिका जारि कै रहै राम लिव लागि ॥

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

He burns the five sins, and is attuned to the Lord. (Kabir)

- The Shabd is a remedy for the disease of egotism.

The entire world is suffering from the disease of egotism and cannot get rid of it without the Shabd.

हउमै रोगी जगतु उपाइआ बिनु सबदै रोगु न जाई ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1130)

All the world is suffering from egotism. It cannot be cured, save through the Word.

Egotism is an incurable disease, but the Lord has placed its remedy within man. If the Lord bestows His Grace, then alone can one practice the Shabd, as directed by the Master, and destroy egotism.

हउमै दीरघ रोगु है दारु भी इसु माहि ॥

किरपा करे जे आपणी ता गुर का सबदु कमाहि ।

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 466)

This ego is a chronic disease, which yet can cure itself with ease, when Grace from Lord descends. Through Guru's Word the soul ascends, from self thus gets release.

गुर कै सबदि हउमै बिखु मारे ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1133)

The Guru's Word is the only antidote for the poison of egotism.

नानक हउमै सबदि जलाइआ ॥

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1189)

O Nanak! The Shabd burns away egotism.

Shams-i-Tabriz also says that release from egotism can only be gained by the practice of the Shabd.

अगर उपतद बगोशत सौते आँ कौस, ज़ किब्र व अज़ हसद याबद रहाई ।

समाए इश्के ओ नागाह आयद, तुरा बरहानद अज़ जाने हवाई ।

When you hear the sound of the drum, He releases you from egotism and envy. You suddenly hear the call of Love, and it releases you from the miseries of life.

- Happiness and Peace are gained through Shabd.

All the world is running about in search of happiness and peace. The bodily pleasures are momentary and are ever-changing. Whatever pleasure is felt through the senses, is due to the attention of our mind being concentrated on the objects, that give rise to the pleasure. That alone is our own pleasure, which is felt as a result of stilling the mind. The sense pleasures are like a dog, that crunches a bone. Its

mouth bleeds and it enjoys the taste of its own blood, but thinks that the enjoyment is from the bone.

The soul is conscious. How can it ever derive pleasure from unconscious things? It can be really happy only on uniting with super-consciousness. The Shabd of the Master is a current of super-consciousness. Whenever the soul touches It, it experiences true happiness.

गुर कै सबदि सुखु सांति सरीर ॥ गुरमुखि ता कउ लगै न पीर ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 361)

Through the Guru's Shabd, the body finds peace and tranquillity. The Gurumukh is not afflicted by pain.

There is coolness in the Shabd, that makes both body and mind very peaceful.

अंतरि अग्नि सबल अति बिखिआ हिव सीतलु सबदु गुर दीजै ॥

तनि मनि सांति होइ अधिकाई रोगु काटै सूखि सवीजै ॥

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1326)

Within me rage the fires of passion, bless me with Guru's Word that I am cooled. My body and mind are immensely comforted, and rid of my maladies, I sleep in peace.

It appears, as if those who practice the Shabd, drink the ocean of coolness.

सतिगुर सबदी पाधरु जाणि ॥ गुर कै तकीऐ साचै ताणि ॥

नामु सम्हालसि रुड्ही बाणि ॥ थैं भावै दरु लहसि पिराणि ॥

-- आदि ग्रन्थ (मलार म० 1, पृ० 1275)

Through the Shabd, the Word of the True Guru, the Path is known. With the Guru's Support, one is blessed with the strength of the True Lord. Dwell on Naam, and realize the Beauteous Word of His Bani. If it is Your Will, You lead one to Your Door.

When the soul contacts the Shabd it is comforted and merging in the Lord, it attains bliss.

सबद सुरति सुखु ऊपजै प्रभ रातउ सुख सारु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

In the meeting of the Soul with the Shabd is peace. Imbued with the Lord one is in bliss.

By the practice of listening to the Shabd, pure eternal bliss, which is imperishable, is obtained.

सदा अनंदि रहै दिनु राती एक सबदि लिव लाई ॥

-- आदि ग्रन्थ (मलार म० 4, पृ० 1265)

Attuned only to the Shabd, one abides in bliss day and night.

महा अनंदु गुर सबदु वीचारि ॥ प्रिअ सिउ राती धन सोहागणि नारि ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 370)

He who meditates on the Guru's Word, obtains great bliss. Blessed is the ever happy bride, who is filled with the love of her Lord.

- Many other benefits result from the practice of the Shabd.

Desires, hopes, cravings, attachments and delusions are destroyed.

तृसना अगनि सबदि बुझाए ॥ दूजा भरमु सहजि सुभाए ॥

-- आदि ग्रन्थ (गउडी गुआरेसी म० 1, पृ० 222)

The fire of desires is quenched by the Shabd, which washes off the sense of duality the natural way.

आसा मनसा सबदि जलाए ॥ राम नराइणु कहै कहाए ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 413)

The Shabd burns away all our hopes and desires, and one dwells on and repeats only the Lord's Name.

माइआ मोहु सबदि जलाए ॥ मनु तनु हरिआ सतिगुर भाए ॥

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1173)

The Shabd burns all attachment and delusion. The mind and body are rejuvenated by the Love of the True Guru.

A man is never alone when he realizes the Shabd. Whether he is at home or anywhere else, his Lord, with His Divine Music, is always with him and is calling him back to his original Home. By practicing the Shabd, all diseases, vices and sins are removed; lust, anger and the other passions do not get a foothold; one becomes very pure, and completely detached. Shabd is the support of life and death. The fear of death is banished. At the time of death, the devotee discards his body just as one casts aside old clothes. Through the power of the Shabd, one is freed from the cycle of birth and death. The misery caused by Kaal and the fear of death end.

The difficulties of the inner path are resolved; the karmas of millions of births are destroyed and one crosses the ocean of worldly existence.

By the practice of the Sound, Light appears within and the lotus of the heart blossoms. One realizes his true Self and attains the state of 'dying while living'. He transcends the domain of the three attributes and time. He goes into trance in the void, and the tenth door opens. He learns the sign of the Lord's door. He is dyed in the hue of the Lord, and true devotion and divine bliss arise within him. He is honoured in the Court of the Lord. He attains salvation and realizes the most blissful state.

He then dwells in his original Home, and is absorbed in Truth. He realizes the Lord, and becomes happy here and hereafter.

Those people who are without the Shabd are in a pitiable condition. They continue the round of the cycle of eighty-four. They are beset with doubts and suffer privations at the hands of the king of death every time they die. They forever remain miserable and helpless.

The waves of the ocean of Shabd are surging in each one of us. Those, who drink of its waters, are no longer troubled by thirst or hunger and gain eternal life. This was the Water of Life that Christ offered to the woman of Sychar at the well so that by drinking it she might quench her thirst forever. It has also been described as the Bread of Life, by eating which, one's hunger is fully satisfied. The Shabd is that medicine which is the panacea for all ills

सरब रोग का अउखदु नामु ।।

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 274)

The Name is the panacea for all our diseases.

The Gurbani says that if we do not search for the Shabd, and our inner eye is not opened, and if we do not hear with our inner ear the true voice of God, what use is our human life?

The Timeless (Anhad) Shabd

The Shabd is of two kinds: ahad अहद and anhad अनहद. Ahad is the Shabd or sound which is produced by striking two objects against each other. All outer sounds fall in this category. Anhad is that, which is free from this limitation and is independent. The Muslim holy men, who call it Anhad, say that it is a continuous Sound, which is not perishable.

बिशनवी यक् कलामे—लामकतूअ, अज़ हुदूसो—फना बवद मरफूअ।

अव्वलो—आखिरश चूं बेहद शुद, जॉ सबब नामे ऊ ब—आँहँद शुद।

— दीवाने-नियाज़ बरेलवी (पृ० 90-91)

Listen to the unending Sound, It is free and unending. (Shah Niaz)

As its beginning and end are without limit, It is called Anhad (without limit). The Supreme Lord is silence. He is the ruler of the entire universe. Shabd is unmanifest there.

सरब थान को राजा॥ तह अनहद सबद अगाजा॥

— आदि ग्रन्थ (सौरभ म० 5, पृ० 621)

He is the Lord of all places. There, the Unstruck Melody of the Shabd resounds.

The Lord is without form. He manifests as Unending Sound.

तिसु रूपु न रेख अनाहदु वाजै सबदु निरंजनि कीआ॥

— आदि ग्रन्थ (आसा म० 1, पृ० 351)

Anhad (Unending Melody) has no form, no sign; It is a subtle Sound from the Immaculate One.

There is Light in It, and melody springs from it.

सहज गुफा महि आसणु बाधिआ॥ जोति सरूप अनाहदु वाजिआ॥

— आदि ग्रन्थ (आसा म० 5, पृ० 370)

In the cave of equipoise, have I my seat, and rings there the luminous and unending music.

धुनि वाजे अनहद घोरा॥ मनु मानिआ हरि रसि मोरा॥

— आदि ग्रन्थ (रामकली म० 1, पृ० 879)

The melody of Anhad (Unending Sound) rings loudly. My mind is filled with the essence of the Lord.

This melody of Anhad resounds all the time, without a break.

अनहत धुनि वाजहि नित वाजे हरि अमृत धार रसि लीड़ा ॥

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 698)

Within him rings the Anhad Shabd, and he is then imbued with God's Essence.

अनहद सबदु वजै दिनु राती ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 904)

The Anhad Shabd is ringing day and night.

The melody of Anhad is very blissful, and is beyond description.

अनिक अनाहद आनंद झुनकार ॥ उआ रस का कछु अंतु न पार ॥

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1236)

Myriads of blissful melodies of Shabd continue ceaselessly, of whose delight there is no limit, no end.

Many kinds of melodies are resounding at the door of the Master.

जनम जनम के दूख निवारे ॥ अनहद सबद वजे दरबारे ॥

-- आदि ग्रन्थ (भैरों म० 5, पृ० 1137)

It rids us of the woes of myriads of births, and we hear the Anhad Shabd ringing at His Court.

देव सथानै किआ नीसाणी ॥ तह बाजे सबद अनाहद बाणी ॥

-- आदि ग्रन्थ (रामकली भगत बेणी, पृ० 974)

O! What is the sign of the Lord's Abode? There rings the Anhad Melody. (Bhagat Beni)

This Anhad Shabd is resounding in the sky of every mind.

दरि वाजहि अनहत वाजे राम ॥ घटि घटि हरि गोबिंदु गाजे राम ॥

-- आदि ग्रन्थ (तडहंस म० 5, पृ० 578)

The Anhad (Unstruck Music) is ringing at His door. The Name of the Lord is abiding in every heart.

रहै गगन पुरि दृसति समैसरि अनहत सबदि रंगीणा ॥

-- आदि ग्रन्थ (रामकली दखणी म० 1, पृ० 907)

The devotee abides in heaven. He looks upon all alike, for he is dyed in the Unstruck Melody.

When the soul withdraws from the nine doors of the body and enters the tenth door, it can hear the Anhad Music.

नउ दर ठाके धावतु रहाए ॥ दसवै निज घरि वासा पाए ॥

ओथै अनहद सबद वजहि दिनु राती गुरमती सबदु सुणावणिआ ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 124)

He who closes the nine doors and stills his wandering mind, enters he through the tenth door his Original Home. Hears he day and night the Unending Music through the Guru's instructions.

मूँदि लीए दरवाजे ॥ बाजीअले अनहद बाजे ॥

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 656)

When I closed the doors of my body, I heard the Anhad Music. (Kabir)

Bhai Gurdas Ji also describes the Anhad Shabd.

शबद सुरति लिव लीण होइ अनहद धुन धीरा ॥

-- भाई गुरदास, वारां गिआन रतनावली (19:8)

The soul is absorbed in the Shabd. It becomes satisfied on hearing the Melody.

शबद सूरति लिव लाइ अनहद वाइआ ॥

-- भाई गुरदास, वारां गिआन रतनावली (19:21)

I realized the Continuous Anhad Music, when my soul abided in the Shabd.

The Anhad Shabd is perfect knowledge and contemplation. It is a recital of God's Name. One gets salvation by listening to It.

गिआन धिआन पूरन परमेसुर हरि हरि कथा नित सुणीऐ राम ॥

अनहद चोज भगत भव भंजन अनहद वाजे धुनीऐ राम ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 783)

One listens to recitals about the Lord. One gets perfect knowledge and contemplation. The Anhad breaks all the worldly bonds. By its melody the devotee realizes the Lord.

The unending music is wonderful. It cannot be obtained by our own mental processes or activities; It can only be had as a result of the Grace of the Master. It is the supreme gift of a Perfect Master.

अनहद सबदि सुहावणे पाईऐ गुर वीचारि ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

The melodious unending Music is heard only by following the directions of the Master.

रोमि रोमि रविआ हरि नामु ॥ सतिगुर पूरै कीनो दानु ॥

-- आदि ग्रन्थ (भैरों म० 5, पृ० 1144)

The unending Music is wonderfully pleasing; It is the supreme gift of a Perfect Master.

कहु नानक जिसु सतिगुरु पूरा ॥ वाजे ता कै अनहद तूरा ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 393)

O Nanak, he who has a Perfect Master, hears the Unending sound of the trumpet.

This music is the means of uniting the soul with the Lord, and when it manifests itself, the soul enjoys the bliss of the Lord.

अनहत वाजे वजहि घर महि पिर संगि सेज विछाई ॥

बिनवति नानकु सहजि रहै हरि मिलिआ कंतु सुखदाई ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 247)

The Unstruck Music resounds at my True Home. I sit on the same bed with my Lord. O Nanak, I have found the Lord. He is my spouse and I live in peace.

It is only a Gurumukh, who can hear this Music. It cannot be heard by an egotistic person.

तिनि करतै इकु चलतु उपाइआ ॥ अनहद बाणी सबदु सुणाइआ ॥

मनमुखि भूले गुरमुखि बुझाइआ ॥ कारणु करता करदा आइआ ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1154)

Lo! the Lord has manifested His wonder, and I hear the Unending Melody of the Word. The self-willed ones have strayed from the path. To God-oriented ones, the mystery is revealed. The Creator produces the cause that causes all of this.

Through the practice of listening to this Music, all sins, impurities and afflictions are removed. The pains of many births are eliminated and one gains bliss. Doubts and fears are destroyed. One enjoys heavenly bliss and dwells in his Original Home. The souls of God-men leave their bodies and become absorbed in the Unending Music. This Music is the gift of the Lord. If it is so ordained, one gets it through the Master.

The Five Sounds (*Panch Shabds*)

There are numerous Anhad Shabds. They manifest within, with the Grace of the Master.

अनिक अनाहद आनंद झुनकार॥ उआ रस का कछु अंतु न पार॥

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1236)

Myriads of blissful melodies of Shabd continue ceaselessly, of whose delight, there is no limit, no end.

Bhai Gurdas says,

अनहद नाद असंख सुणि होए हैराणै॥

-- भाई गुरदास, वारां गिआन रतनावली (13)

Many were bewildered on hearing the Sound of the Unending Music within themselves. (Bhai Gurdas)

Of these numerous Sounds, five are the genuine ones.

The Gurbani speaks of these five Sounds.

पंचे सबद वजे मति गुरमति वडभागी अनहदु वजिआ॥

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1315)

By following the Master, the Five Sounds ring within. By a great good fortune, one hears them. (Bhai Gurdas)

पंचे सबद अनाहद बाजे संगे सारिगपानी॥

कबीर दास तेरी आरती कीनी निरंकार निरबानी॥

-- आदि ग्रन्थ (प्रभाती भगत कबीर, पृ० 1350)

The Unstruck Melody of the Five Sounds rings within me, and I live ever in God. O absolute, formless and dispassionate one, this is how Kabir performs Your worship. (Kabir)

पंच सबद निरमाइल बाजे॥ दुलके चवर संख घन गाजे॥

-- आदि ग्रन्थ (रामकली भगत बेणी, पृ० 974)

Panch Shabd, the five primal sounds, resound and vibrate there in their purity. The chauris (fly brushes) wave, and the conch shells blare like thunder. (Bhagat Beni)

The Lord is described by the Gurus as 'Panch Shabdi

पंच-शब्दी' (One who possesses five Sounds).

वीवाहु होआ सोभ सेती पंच सबदी आइआ॥

-- आदि ग्रन्थ (सूही म० 1, पृ० 765)

The wedding is performed in glorious splendour. The Lord arrives, accompanied by the vibrations of the Panch Shabd, the Five Primal Sounds.

The Five Sounds emanate from the Lord, and are the means of attaining Him.

पंचा का गुरु एकु धिआनु॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 3)

They contemplate on the Master of the Five Sounds. (Jap Ji)

Bhai Gurdas says that after transcending the five elements of the material world – earth, water, fire, air and ether—five Sounds are heard.

ਪੰਜੇ ਤਤ ਉਲੰਧਿਆ ਪੰਜਿ ਸਬਦ ਬਜੀ ਵਾਧਾਇ ।

-- भाई गुरदास, वारां गिआन रतनावली (29:6)

On transcending the five elements, one is welcomed by five beautiful Sounds. (Bhai Gurdas)

These five Sounds are however heard only by a Gurumukh through the faculty of the soul. He unites with the Lord through them:

गुरुमुखि सुनणा सुरति करि पंचशब्दु गुरशब्दि अलापै ।।

-- भाई गुरदास, वारां गिआन रतनावली (6:18)

He follows the directions of the Master, his soul hears the Five Sounds. (Bhai Gurdas)

ਪੰਚਾੜ੍ਹਣ ਪਰਮੇਸਰੋ ਪੰਚ ਸ਼ਬਦ ਘਨਘੋਰ ਨੀਸਾਣਾ ।।

-- भाई गुरदास, वारां गिआन रतनावली (7:5)

He is the Supreme Lord. The five thunderous Sounds are His insignia. (Bhai Gurdas)

All the Saints have taught their disciples to listen to the Five Sounds. Shams-i-Tabriz has described them as five melodies.

खामोश ओ पंज नौबत बिशनौ ज आसमाने,

क-आँ आसमाने बेरूँ जां हप्त ओ ई शश आमद ।

-- दीवाने-शम्स तब्रेज़ (पृ० 138)

Be silent and hear the Five Sounds coming from the sky. The sky lies beyond the six centers of the body and the seventh heaven.

Shams-i-Tabriz also taught the observance of these five Sounds. He says,

ਹਰ ਰੋਜ਼ੇ ਪੰਜ ਨੌਬਤ ਬਰ ਦਰੇ-ਊ, ਹਮੀ ਕੋਬੰਦ ਕੌਸੇ-ਕਿਬਰਾਏ ।

अगर उपतद-बिगोश्त सौते-आँ कौस, किब्र ओ अज़ हसद या-बे रहाई ।

-- दीवाने-शम्स तब्रेज़ (पृ० 405)

Every day, the Five Melodies are being played at the door of the Lord. If we hear the beating of that Drum, we are freed from envy and egotism.

He again says that if a man were to transcend the six centers of the body and reach the seventh sky, he would hear the five Sounds resounding there.

ब-हपतम चर्ख नौबत पंच दारी, चू खैमा ज शश जहत बरकंदा बाशी।

-- कुल्लियात शम्स तब्रेज (पृ० 824)

One hears the Five Melodies in the seventh sky when he strikes his tent and leaves the six regions.

This Shabd or Sound is really one. In the lower parts of the creation, where the proportion of mind and Maya is greater, and the Shabd creates the regions of subtle and gross matter, its melody or Sound Principle changes. Since there are five primary regions in the creation, this one Shabd appears to be five. There are two Shabds up to Trikuti; two from Trikuti to Satlok; and the fifth one is in Satlok. These five Sounds become perfect there. By the practice of listening to them, according to the directions of a perfect Adept, the soul becomes one with the five Sounds and unites with the Lord, from whom they emanate. Guru Amardas says,

गुर परसादी पिरम कसाई ॥ मिलउगी दइआल पंच सबद वजाई ॥

-- आदि ग्रन्थ (भैरों म० 3, पृ० 1128)

The highest good is gained through the Grace of the Master, when the Merciful One plays the Five Melodies.

The melody of the Five Sounds is resounding within every human being. He, who merges his soul in melody and ascends to the sky, hears the Five Sounds.

जितु गृहि गुन गावते हरि के गुन गावते राम गुन गावते तितु गृहि वाजे
पंच सबद वड भाग मथोरा ॥

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1201)

The household where praises of the Lord and the Creator are sung, there the melody of the Five Sounds resounds – great is the destiny written on the forehead of one who lives in such a household.

The Masters say that the melody of these Shabds is heard in the forehead.

पूरब जनम हम तुम्हरे सेवक अब तउ मिटिआ न जाई ॥

तेरे दुआरै धुनि सहज की माथै मेरे दगाई ॥

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 970)

I was Your servant in my previous birth; how can I deny You now? At Your door rings the Melody of Equipoise, and on my forehead is inscribed Your stamp. (Kabir)

Where exactly is this Sound in the forehead? It is present between the two eyebrows, in the so-called Royal Vein, through which it is heard.

सुखमन कै घरि रागु सुनि सुनि मंडलि लिव लाइ ॥

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1291)

Seated in the home of Sushmana (Royal Vein), one hears this Melody; attuned to the state of the Desireless Void.

The God-intoxicated Muslim faqirs called this place Mehrab मेहराब (arch) in Persian. The Vein has also been described as the Shah Rag or (great Royal Vein). Khwaja Hafiz Shirazi writes:

दर नमाज़म ख़म अबरूए तू चूं याद आमद ।

हालते हस्त कि मेहराब ब फ़रयाद आमद ॥

-- ख़्वाजा हाफ़िज़

While bowed in heartfelt prayer, when I remembered You, it happened that a sound came from the arch.

Bulleh Shah says,

अल्लाह शाह रग तों नज़दीक ।

Allah is nearer than the Royal Vein.

In the Holy Quran also it is written:

नहनु अकरबु इलेही मिन हवल अल-वरीद ।

-- कुरान शरीफ़ (50:16)

I am nearer than the Royal Vein.

The devotee, who practices listening to the Shabd gains a twofold benefit from its Music or Sound. Firstly, he experiences the Truth, as taught by the Master. In the second place, he recognizes the Music or Sound and by its harmonies recognizes the region he is in. These different harmonies are like milestones on the road, which save the traveller from wandering astray.

The path of the Five Sounds can be learned only from a Master, who is an adept in the practice of the Sound and who has himself merged in it. The ability to hear the Sound can be had only by following His directions.

पंचे सबद वजे मति गुरमति वडभागी अनहदु वजिआ ॥

-- आदि ग्रन्थ (कानडा की वार म० 4, पृ० 1315)

By following the Master the Five Sounds ring within me; by great good fortune only one hears the Unending Music.

The Sound that is heard in each region is made plain at the time of initiation by the Master. After this, as the disciple continues to practice and ascends through the higher regions, he sees everything himself with his own inner eyes. It is only as a result of great good fortune, that the Five Melodies play in this body, and such a body is really blessed.

वाजे पंच सबद तितु घरि सभागै ॥

घरि सभागै सबद वाजे कला जितु घरि धारीआ ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 917)

In that fortunate home ring the Five Melodies, after the Lord has manifested His power.

These five Shabds are heard only by those whom the Lord wishes to hear them. The ability to hear them does not lie in the power of man.

पंच सबद झुणकारु निरालमु प्रभि आपे वाइ सुणाइआ ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1040)

The melody of the Five Shabds is wonderful; the Lord Himself makes it heard.

These five Sounds are unceasing, perfect and all pervading.

अनहद बजहि सदा भरपूर ॥

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 971)

The unending Music is all-pervading. (Kabir)

पंजे शबद अभंग अनहद केलिआ ॥

-- भाई गुरदास, वारां गिआन रतनावली (3:16)

The Five Sounds resound without a break, and are unending and blissful. (Bhai Gurdas)

पंच सबद तह पूरन नाद ॥ अनहद बाजे अचरज बिसमाद ॥

-- आदि ग्रन्थ (रामकली म० 5, पृ० 888)

The Panch Shabd, the five primal sounds, echo the perfect sound current of the Naad. The wondrous, amazing unstruck melody plays.

All these five Shabds combine to form one perfect Shabd. The mind can be stilled by It, and all the three gunas

(qualities) are removed, and one becomes free from birth and death and enjoys bliss.

शबद सुरति लिव साध संग पंच शबद इक शबद मिलाए ॥

-- भाई गुरदास, वारां गिआन रतनावली (5:10)

When the soul meditates in the company of Saints, all the Five Shabds then become one. (Bhai Gurdas)

एकु सबदु मेरै प्रानि बसतु है बाहुडि जनमि न आवा ॥

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 795)

The One Shabd abides within my mind; I shall not come to be born again.

सदा अनंदि रहै दिनु राती एक सबदि लिव लाई ॥

-- आदि ग्रन्थ (मलार म० 4, पृ० 1265)

I am forever in bliss, day and night, lovingly attuned to the One Shabd.

साखा तीनि निवारीआ एक सबदि लिव लाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

When the three gunas are silenced, one is in communion with the One Word.

Those who have become attuned with the One Shabd, are indeed blessed.

नानक तिन कै सद बलिहारी जिन एक सबदि लिव लाई ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 879)

Blessed are those who listen to the Harmony of the One Shabd.

The Inner Music

The Lord is the Shabd in form and various kinds of unending Music are always resounding at His door.

भाग सुलखणा हरि कंतु हमारा राम ॥

अनहद बाजित्रा तिसु धुनि दरबारा राम ॥

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 846)

By good fortune the Lord is my Spouse. The unending Music plays at His Court.

The creation came into being through the Shabd. In it, there are several regions. In these regions Shabds, which are special to each region, are heard. The Saints have given details of all the sounds. In the Gurbani also there is a pointed reference to them.

We find that bells are rung in Hindu temples. They are also tolled in Christian churches. In the Sikh Gurdwaras, shell horns, conch and bells are used, and drums are beaten even today. By research, it can be learned that the outer musical instruments are imitations of the inner ones. Ponder deeply and you will find that Hindu temples have domes and a bell hangs in the middle. Whoever enters the temple, rings the bell. In the human head, which also is like a dome, a devotee hears the Shabd at the seat of the soul. In the same manner, Christian churches have high steeples, in which a bell is hung. These are based on the shape of the nose. In the human body, at the root of the nose, when the soul is concentrated at a place between the two eyebrows, one hears the sound of the bell. Khwaja Hafiz of Iran said of this bell:

कस न दानिस्त कि मंज़ल गहे—मअशूक कुजास्त,
ई क़दर हस्त कि बांगे—जरस मी आयद ।

-- दीवाने-हाफ़िज़ (पृ० 200)

Nobody knows where the Home of the Beloved is; but from that region comes the Sound of Bells. (Hafiz)

The Gurbani also says,

घंटा जा का सुनीऐ चहु कुंट ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 393)

You hear the ringing of His bells in all the four directions.

Bells are also found in Buddhist temples. The ringing of bells, in fact, is mentioned in the Scriptures of all the religions. The fact is, that when one goes within the body, the temple of the living God, one hears a sound which is like the ringing of a bell. Similarly, various other sounds are heard in the inner regions. Of these, five Sounds are the principal ones. These inner Sounds are inter-related. After receiving instructions from an adept in the Sound-Current technique and carrying out spiritual practices, one can reach the region from where the melody of the Five Sounds is emanating. This is the abode of the Supreme Lord. The musical sounds are, in a way, milestones on the way that leads to the country of our Lord and which tell us how far we have come. Bhai Gurdas mentions the inner Music in his verses:

सिंङी सुरति विशेष शब्द वजाइआ ॥

-- भाई गुरदास, वारां गिआन रतनावली (20:11)

The soul played the music of the conch shell horn. (Bhai Gurdas)

वज्जन अनहद तूर जोति जगावणा ॥

- भाई गुरदास, वारां गिआन रतनावली (23:13)

When the unending Music is played on the Trumpet, the Light appears. (Bhai Gurdas)

माइया औ ब्रह्म सम दसम दुआर पार, अनहद रुनझुन बाजत नीसाने है ॥

-- भाई गुरदास, कवित्त सतैये (29)

O! Hear the ringing of the Bells, the Unending Music divine, beyond the Tenth Door. (Bhai Gurdas)

सहज समाध उनमन जगमग जोत, अनहद धुन रुनझुन लिव लाई ॥

-- भाई गुरदास, कवित्त सतैये (222)

Those who enjoy a natural trance and see the inner Light, contemplate on the unending Melody of the ringing of the bell. (Bhai Gurdas)

Khawaja Hafiz also mentions these inner musical sounds:

बिशनौ कि मुतरबाने—चमन रास्त करदा अन्द,

आहंग—चंग ओ बरबता ओ तम्बूर ओ नाए ओ नै ।

-- दीवाने-हाफिज़ (पृ० 406)

O! Listen to the singers in the garden. How harmoniously they play, on harp, lute, guitar, pipe, flute and reed.

He mentions many different sounds ranging from the chirping of sparrows to the music of the harp, lute, guitar, pipe, flute, and so on.

By listening to the Melody of the inner music, the soul is elevated. The secret of this can be obtained from a Master. A disciple becomes a Gurumukh by listening to this Music, and gains access to his Original Home.

Outer Music and Dance

Musical instruments are widely used in spiritual assemblies. All religions give them a special importance. Yogis use them, and so also do Muslims. Music is extensively used by Hindus, Sikhs and Christians. Wherever sadhus gather, they use musical instruments. People sing hymns

with instrumental accompaniments, and go into ecstasy over their beautiful melodies and harmonies. The mind becomes enraptured with this outer music, but it does not become conscious nor is it awakened.

निरति करे बहु वाजे वजाए ॥ इहु मनु अंधा बोला है किसु आखि सुणाए ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 364)

One dances in myriads of ways; the mind, however, remains deaf and blind. For whom is all this dancing done?

In the first place, some people have made a profession of religious singing and dancing.

Some dance to music to earn their bread, and fall to the ground again and again.

घूंघर बाधि भए रामदासा रोटीअन के ओपावा ॥

बरत नेम करम खट कीने बाहरि भेख दिखावा ॥

गीत नाद मुखि राग अलापे मनि नही हरि हरि गावा ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1003)

One ties bells to his feet, and for earning his bread dances before God. One performs fasts and the six kinds of actions; observes religious disciplines to impress the temple visitors. One sings the words with his tongue, but his mind does not sing of the Lord.

There is greed in the minds of such persons and their delusions and doubts are, therefore, not removed. No Light appears within them, nor do they know the Reality.

In the second place, such singers always remain engrossed in practicing their tunes and correcting them. If you ask them, you will find that many are worried, lest they break their voice or the melody, so that they continue to impress their audience. They do not even pronounce the words correctly. It is a mere show for them.

हथि करि तंतु वजावै जोगी थोथर वाजै बेन ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 368)

The Yogi strikes the string with his hand, but the Veena produces no melody.

The audience, moreover, can also understand the hymns only if they are already familiar with them. Otherwise, they do not understand their spiritual import, and know only the tunes and their melody. The Saints do not accept this form

of worship. They point out that outer music does not lead to contemplation. Truth is not realized. Egotism is not lessened even a little bit, and one gets no real or lasting peace.

इतु किंगुरी धिआनु न लागै जोगी ना सचु पले पाइ ।।

इतु किंगुरी सांति न आवै जोगी अभिमानु न विचहु जाइ ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 908)

By listening to this Violin, one does not obtain a composed state of mind; nor does he realize the Truth. By this Violin, peace is not gained, and pride is not banished.

The time wasted in correcting the tunes and rhythms and in practicing them could, with greater profit, be spent on the practice of the Name, according to the directions of the Master.

कब को भालै घुंघरू ताला कब को बजावै रबाबु ।।

आवत जात बार खिनु लागै हउ तब लगु समारउ नामु ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 368)

Why should I search for anklet bells and play on a stringed instrument when the time between coming and going is so short? Why not cherish the Name? Why arrange the five or seven notes to produce some melody? Wasted is the time it takes to select and memorize a melody. My mind sings the praises of the Lord. Why should one dance and stretch out one's hands and feet?

To raise one's hand in ecstasy, or to cry, or to beat the body in an excess of grief, or to dance – all these are merely external expressions. The attention is not taken inside. The outer sound can help one in gathering the scattered attention; but it takes the heart to a centre, which has no settled place of its own. The outer music is a trap that makes us forget ourselves and the Lord.

Beethoven, the great composer, has said,

Music is the mediator between the spiritual and sensual life.

By listening to the outer music we find ourselves entangled in an imaginary world created by the player or the singer, but the inner attachment to the world is not broken and cravings are not destroyed. Gurbani throws particular light on this point and tells us that even though we are enchanted by outer sounds and are attracted by them, even

though the whole world is enchanted by beautiful outer music, one who listens to it remains within the domain of the three gunas and wastes one's life. Without the true and all-pervading inner music one always remains in misery and ever suffers at the hands of the billows of Maya.

वाढु ढडै रागी जगु भीजै ॥ त्रै गुण बिखआ जनमि मरीजै ॥
राम नाम बिनु दूखु सहीजै ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 905)

The world indulges in strife, and is swayed by music. Abiding in the three attributes it comes and goes. Without the Lord's Name, one comes to pain.

माइआ लहरि सबदि निवारी ॥

-- आदि ग्रन्थ (मारु म० 3, पृ० 1049)

The Shabd rids one of the waves of Maya (delusion).

The Saints have, for this reason, not advised the practice of listening to outer religious music and dancing, and being swayed by them. They have, instead, laid stress on the inner love of the Lord.

किनही घूघर निरति कराई ॥ किनहू वरत नेम माला पाई ॥
किनही तिलकु गोपी चंदन लाइआ ॥ मोहि दीन हरि हरि हरि धिआइआ ॥

-- आदि ग्रन्थ (रामकली म० 5, पृ० 913)

Some dance to the tinkling of their ankle bells, others fast, wear rosaries and observe disciplines; some anoint their foreheads with sandal paste, but I, the poor one, contemplate upon the Lord.

Muslim holy men have also stressed the necessity of giving up external music and relying on the internal ancient melody.

पंढा-ए वसवास बेरुं कुन ज़ गोश, तां बगोशत आयद अज़ गरदूं ख़रोश ।

-- मसनवी मौलाना रूमी (दफ़तर 2, पृ० 170)

Remove the cotton of doubt from your ears, so that you may hear the Celestial Music.

चख़्ख़ रा दरे ज़ेरे-पा आर ऐ शुजाअ, बिशनौ अज़ फ़ौके-फ़लक बांगे-समाअ ।

-- मसनवी मौलाना रूमी (दफ़तर 2, पृ० 190)

O brave one! Bring down the sky to your feet; listen to the Voice of Silence emanating from the skies. Alas! You remain imprisoned in the bodily prison, and do not listen to the sacred Divine Music. (Maulana Rumi)

Bhai Gurdas, in his hymns, says in this connection that so long as one remains immersed in external music, the true voice or melody of the Unending Music will not be heard.

जउ लउ नाद बाद न अनाहद बिसेखीऐ ॥

-- भाई गुरुदास, कवित्त सतैये (12)

As long as you are engrossed in external music, you will not hear the Unending Music. (Bhai Gurdas)

When one hears the external music, one becomes intoxicated like a deer which is trapped. It cannot then be said that he knows the secret of the inner Music.

जउपै नाद बाद सुनि मृग आन गिआन राचै ॥

प्राण सुख हुइ सबद बेधी न कहावई ॥

-- भाई गुरुदास, कवित्त सतैये (412)

By listening to the external music, one becomes trapped like a deer. One becomes happy-minded, but knows not the secret of the Inner Sound. (Bhai Gurdas)

By transcending the external music, the devotee becomes merged in the unending Celestial Music.

नाद बाद परै अनहत लिव लावई ॥

-- भाई गुरुदास, कवित्त सतैये (11)

On transcending the external music, one merges with the Unstruck Music. (Bhai Gurdas)

We transcend the three gunas by becoming absorbed in the inner Music. The Divine Music breaks our worldly fetters and we become truly pure. We float like a lotus on the waves of Maya, and like a duck living in water fly away with dry wings.

In the Gurbani, the external music has been called poisonous music or poisonous sound by which one gets afflicted with the venom of Maya.

कालु जालु जिहवा अरु नैणी ॥ कानी कालु सुणै बिखु बैणी ॥

बिनु सबदै मूठे दिनु रैणी ॥

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

The tongue and the eyes are the snares of Kaal, by hearing the poisonous music the ears are poisoned. Without the inner music we are led astray day and night.

बिखै नाद करन सुणि भीना ॥ हरि जसु सुनत आलसु मनि कीना ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 738)

One is pleased by the sound of external music. The mind however, is indifferent to Music in praise of the Lord.

The Saints have clearly stated that one should give up external music and remember the Lord, so that one may be honoured in His Court.

राग नाद छोडि हरि सेवीऐ ता दरगह पाईऐ मानु ॥

नानक गुरुमुखि ब्रह्म बीचारीऐ चूकै मनि अभिमानु ॥

-- आदि ग्रन्थ (विलावल की वार म० 3, पृ० 849)

Give up external music and remember the Lord, so that you may be honoured in His Court. O Nanak, the Gurumukh meditates on Brahm (God); and God's Grace rids the mind of pride.

The external music is the trumpet of Maya. The egotistical people become engrossed in it.

किया मानुख कहहु किया जोरु ॥ झूठा माइआ का सभु सोरु ॥

-- आदि ग्रन्थ (गडडी गुआरेसी म० 5, पृ० 178)

What is the power in the man-made music? It is all the false trumpeting of Maya (delusion).

According to the teachings of the Saints, one should become absorbed in the melodies of the Name. Only the singing by one, who really knows Him is fruitful. All else is useless.

जिस नो परतीति होवै तिस का गाविआ थाइ पवै सो पावै दरगह मानु ॥

-- आदि ग्रन्थ (सूही म० 4, पृ० 734)

The singing by him, who has faith in Him, alone is fruitful; he obtains honour in His Court.

The Gurbani says that it is the rhythm and the dance of the Name or Shabd that banishes Maya and worldly attachment. All other music and rhythms are futile.

मनूआ नाचै भगति दृड़ाए ॥ गुर कै सबदि मनै मनु मिलाए ॥

सचा तालु पूरे माइआ मोहु चुकाए सबदे निरति करावणिआ ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 121)

Let the mind dance strengthening its devotion, and keep the measure as Shabd wills; this is the true dance by which one loses love of the Maya.

गाविह गीते चीति अनीते ॥ राग सुणाइ कहावहि बीते ॥

बिनु नावै मनि झूठु अनीते ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

The mind sings the song of Maya; it hears external musk for many ages. Without the Name the mind remains deluded.

The true music is that of the inner Sound, which is played without hands and feet. It is beyond the seven harmonies of the outer music and through it, the Truth is realized.

कर बिनु वाजा पग बिनु ताला ॥ जे सबदु बुझै ता सचु निहाला ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 412)

He plays the instrument without the hands, and gives the beat without the feet. One beholds the Truth when one realizes His Shabd.

The Gurbani says that the melodies of the unending Music, which lead to salvation, can only be obtained from Saints by a rare devotee.

तेरा जनु निरति करे गुन गावै ॥

रबाबु पखावज ताल घुंघरू अनहद सबदु वजावै ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

Your devotee sings Your praises and dances. He plays the Unending Music on the Rebeck and Tambourine, accompanied by Cymbals and Ankle-bells.

कर संगि साधू चरन पखारै संत धूरि तनि लावै ॥

मनु तनु अरपि धरे गुर आगै सति पदारथु पावै ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

He washes the feet of holy men and places the dust of their feet on his forehead. He surrenders body and mind to the Master and obtains the true wealth.

जो जो सुनै पेखै लाइ सरधा ता का जनम मरन दुखु भागै ॥

ऐसी निरति नरक निवारै नानक गुरमुखि जागै ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

He who listens with faith is freed from birth and death. Whoever listens to, and beholds the Guru with faith, has his pains of birth and death eliminated. O Nanak, such an awakened devotee is freed from hell by such a dance.

Some Saints also used external music. They used it for gathering seekers and delivering their discourses, because there is a great attraction in it. But these Saints then turned the attention of the devotees to the inner Music, by means of the outer music.



THE NAME OF GOD (*Naam* नाम)

What is Naam or the Name? It is easy to talk of Naam, but its real significance can only be learned from those who have realized it. There is no difference between the Name and the Named. He who obtains the Name realizes the Named One also. Those who have not been initiated into it, are millions of miles away from it. Khwaja Muinuddin Chishti says,

मयाने इस्मो मुसम्मा चू फ़र्क़ नेस्त ब बीं ।
तू दर तजल्लीए इस्मा जमाले नामे खुदा ।

-- गुडनुद्दीन चिश्ती

There is no difference between the Name and the Named. See the reflection of God in His Name.

The Name is all-in-all. Everything emanates from the Name. Those who do not know the Name or have not realized it, know nothing. They come empty-handed into the world and like gamblers, go away empty-handed wasting their wealth in this world. Kabir Sahib says,

जपत कुष्ठी भला, चुड़ चुड़ परै जो चाम ।
कंचन देह केहि काम की, जा मुख नाहीं नाम ।।

-- कबीर साखी संग्रह भाग-2 (नाम का अंग 35, पृ० 86)

Blessed is the leper who bleeds from every pore, but repeats the Name of the Lord. What is the use of a healthy body if one does not repeat the Name?

The Need for and Greatness of the Name

For rising to the spiritual regions, the wings of the Name are required. Those who wish to see the Lord in His Glory, can have the wings of the Name and fly to those regions.

तुरा सज्दे-तैरौं दर फ़ज़ा-ए-आलमे कुद्स,
बशर्त-ए-आँकि ब परे बबाले-नामे-खुदा ।

-- दीवाने-ग़रीब नवाज़ (पृ० 17)

You should fly in the sky of the pure spiritual region. For this it is necessary to fly with the feathers and the wings of the Name of the Lord.

If you really desire to meet Him, you should repeat His Name. He is not separate from His Name.

विसाले—हक्क तलबी हमनशीने—नामश बाश,
बुवद विसाले—खुदा दर विसाले—नामे—खुदा।
यकीं बदाँ कि बा हक्क निशस्ता—ए—शबो—रोज़,
चू हमनशीने—तू बाशद खयाले—नामे—खुदा।

-- दीवाने-ग़रीब नवाज़ (पृ० 17)

If you wish to meet the Reality, repeat His Name. You will unite with God if you unite with His Name. You will certainly remain with God day and night, provided the Name of God is with you always.

The Name destroys all sins. One becomes one-pointed, and worldly desires do not trouble him. Unite with the Name, and without any trouble, you will become pure and His Light will shine in you.

जमाले—दोस्त ज़ आइना—ए—दिलत ताबद,
अगर जूद दिह शवद अज़ सकाले—नामे—खुदा।

Your heart will shine with the Light of the Beloved, if it is cleansed with His Name.

Kabir Sahib has sung the praise of Name in a charming manner. He says,

नाम जो रत्ती एक है, पाप जो रत्ती हज़ार।
आध रत्ती घट संचरै, जारि करै सब छार॥

-- कबीर साखी संग्रह भाग-2 (नाम का अंग 26, पृ० 85)

If there is a gram of Name and a thousand grams of sins, half a gram of the Name in the heart burns all sins to ashes.

By repeating the Name, the dark spots of desires are washed away, just as a spark burns up a hay stack. By repeating the Name, the snares of the mind and Maya are burned; in a moment all the dualities of this world vanish.

He who possesses the wealth of the Name, has all the occult powers.

नव निधि नामु निधानु रिधि सिधि ता की दासी॥

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1397)

All occult powers are slaves of the Name; He who possesses the Name has all nine treasures. The eight prosperities and the six occult powers, all stand with folded hands before him.

Whoever unites with the Name, whether he be good or bad, wise or unwise, is taken across this world by it. By sitting near water or fire we feel cold or hot. Similarly, the touch of the Name affects our inner self. Whether we repeat the Name with love or without love, lazily or enthusiastically, it cannot but affect us. Sant Tulsi Das says in the Ramayana,

भायँ कुभायँ अनख आलसहूँ। नाम जपत मगल दिसि दसहूँ॥

सुमिरि सो नाम राम गुन गाथा। करउँ नाइ रघुनाथहि माथा॥

-- श्रीरामचरितमानस (1:28)

The repetition of the Name produces happiness all over; whether done with love, or without love, or with laziness.

The Name is engrossing and intoxicating. Khwaja Muinuddin Chishti says,

रबूद जानो—दिलम रा जमाले नामे खुदा,

नवाख्त तिशना लबां रा जलाले नामे खुदा।

-- दीवाने-ग़रीब नवाज़ (पृ० 17)

The Glory of the Name of God took hold of my life and heart. My thirst was quenched with the Nectar of the Name of the Lord.

Of the Myriads of Names of God, which one leads to Salvation?

The Lord has numerous names, which have been given to Him by wise men and seers in order to praise Him.

असंख नाव असंख थाव॥

-- आदि ग्रन्थ (जप जी मं० 1, पृ० 4)

Innumerable are His Names and countless His Abodes. (Jap Ji)

The Lord pervades all. He is independent, and has no equal. He is the Supreme Lord and cause of all. He is nameless and has no name. He has been described variously by the Saints as – Unfathomable, Invisible, True Being, Sat Purush, True Name, Sat Naam सतनाम, the One, Ekankar एकंकार, the Perfect Conscious Being, Poorna Chetan Purush पूर्ण चेतन पुरुष, the Great Lord, Ram Rai राम राय, Timeless, and

so forth. He is Invisible, because He cannot be seen, and Unfathomable, because he cannot be known. Similarly, holy men have named the Lord of the three worlds 'Without Word', Transcendental One, Word, and Ultimate Being, as well as Lord of Justice, and Destroyer (Kaal काल). Many other names have been given to Him, keeping in view some of His virtues, such as Ram राम, Rahim रहीम, Giridhari गिरिधारी, Murari मुरारी, Allah, Khuda and Wahguru. The Jews and Christians call Him Jehovah. We are a sacrifice to all these names.

बलिहारी जाउ जेते तेरे नाव है ॥

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1168)

I am a sacrifice to all the Names You have.

The Reality of Naam

We hear a good deal about the praise and contemplation of the Name, but we have not thought very much about its reality. What is the Name, and which is the Name that leads to salvation?

कउनु नामु जगु जा कै सिमरै पावै पदु निरबाना ॥

-- आदि ग्रन्थ (रामकली म० 9, पृ० 902)

Which is the Name, by repeating which, one can gain release?

कउनु नामु गुर जा कै सिमरै भव सागर कउ तरई ॥

-- आदि ग्रन्थ (सोरठ म० 9, पृ० 632)

Which is the Name of the Lord, by repeating which one crosses the Ocean of the World?

नमसतं त्रिनामे ॥ नमसतं त्रिकामे ॥ नमसतं त्रिधाते ॥ नमसतं त्रिघाते ॥

-- दसम ग्रन्थ, जाप साहिब (भुजंग प्रयाज छंद 11)

The Lord has no name; He is without a name; let us salute the Nameless One. (Jaap Sahib)

Innumerable are His names, but He is beyond all. He has no limit, no end. How can He be described in words? Knowing this, the wise men and seers, in order to praise Him, have given Him many names, which indicate His infinite nature. But even then, they could not describe the Reality.

तेरे नाम अनेका रूप अनंता कहणु न जाही तेरे गुण केते ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 358)

You have many Names and innumerable Forms; no one can describe Your virtues.

रिधि सिधि निधि कर तल जगजीवन सब नाथ अनेकै नाउ ॥

-- आदि ग्रन्थ (देवगंधारी म० 5, पृ० 536)

Powers of opulence and supernatural powers are in the palm of Your hand. O Lord, Life of the World, Master of all, infinite is Your Name.

हरि के नाम असंख अगम हहि अगम अगम हरि राइआ ॥

गुणी गिआनी सुरति बहु कीनी इकु तिलु नही कीमति पाइआ ॥

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1319)

The Lord is unfathomable, and infinite are His names. The wise tried hard to describe His virtues, but they have not found even an iota of His Value.

अनेक असंख नाम हरि तेरे न जाही जिहवा इतु गनणे ॥

-- आदि ग्रन्थ (भैरों म० 4, पृ० 1135)

O Lord, Your names are innumerable; the tongue cannot count them.

The tenth Guru in the line of Nanak, Guru Gobind Singh says,

त्व सरब नाम कथै कवन करम नाम बरणत सुमति ॥

-- दसम ग्रन्थ (जाप साहिब, चौपाई 1)

All Your Names cannot be spoken of. One describes Your Action-Name benignly. (Sridasam.org p.1)

There is a difference in the names. Some are descriptive and some are personal.

किरतम नाम कथे तेरे जिहवा ॥ सति नामु तेरा परा पूरबला ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1083)

The tongue utters Your descriptive Names. Sat Naam is Your perfect, primal Name.

Which of these names should be accepted, or which is the highest one? Hindus lay emphasis on Om and sing the praises of Ram. Allah is used by Muslims, and Waheguru by Sikhs. Every religion has its own names. Which is the name that leads to salvation? What is the purpose of contemplating on a name or praising it? Is it merely to understand its meanings by repetition, or is it something else in addition? The repetition of words and meditating on their meanings can only lead to mental goals. The Gurus have at various places,

in their writings, emphasized the repetition of Names, the hearing of the Name, contemplation on the Name, dwelling on the Name in the heart, and seeing the Light of the Name.

नामु जपहु मेरे गुरसिख मीता ।

नामु जपहु नामे सुखु पावहु नामु रखहु गुरमति मनि चीता ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

Chant the Name, O Gursikh friends, Chant the Name, and through the Name, obtain peace; through the Guru's teachings, enshrine the Name in your mind.

नामो नामु सुणी मनु सरसा ॥ नामु लाहा लै गुरमति बिगसा ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

Hearing Naam, the Name of the Lord, the mind is in a state of bliss. Reaping the profit of the Naam through the Guru's Teachings, my soul has blossomed forth.

जब लगु जोबनि सासु है तब लगु नामु धिआइ ॥

चलदिआ नालि हरि चलसी हरि अंते लए छडाइ ॥

-- आदि ग्रन्थ (सिरी वणजारा म० 4, पृ० 82)

Meditate on the Name, as long as you have life and breath. The Lord will then accompany you at the time of death and save you.

जिन हरि हिरदै नामु न बसिओ तिन मात कीजै हरि बांझा ॥

तिन सुंजी देह फिरहि बिनु नावै ओइ खपि खपि मुए करांझा ॥

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 697)

O Lord! Barren should be the mothers, of those in whose heart You do not dwell. Their empty bodies wander without the Name and they die in woe.

हरि के जन सतिगुर सत पुरखा हउ बिनउ करउ गुर पासि ॥

हम कीरे किरम सतिगुर सरणाई किर दइआ नामु परगासि ॥

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 492)

The devotees of the Lord and Master pray again and again to the Master. We, worms and insects, seek Your shelter. O Master, have mercy and enlighten us with Your Name.

The Gurus, in addition to mentioning repetition and meditation on the Name, have also spoken about hearing the Melody of the inner Sound and seeing the Light of the Name or Word of God.

नाइ सुणिऐ आपु बुझीऐ लाहा नाउ पावै ॥

नाइ सुणिऐ पाप कटीअहि निरमल सचु पावै ॥

नानक नाइ सुणिऐ मुख उजले नाउ गुरमुखि धिआवै ॥

-- आदि ग्रन्थ (सांख्य की वार म० 1, पृ० 1240)

Hearing the Name, one comes to understand his own self, and the profit of the Name is obtained. Hearing the Name, sins are eradicated, and one meets the Immaculate True Lord. O Nanak, hearing the Name, one's face becomes radiant. The Gurumukh meditates on the Name.

नामु जपत कोटि सूर उजारा बिनसै भरमु अंधेरा ॥

-- आदि ग्रन्थ (जैतसरी म० 5, पृ० 700)

Chanting Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled.

हम कीरे किरम सतिगुर सरणाई करि दइआ नामु परगासि ॥

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 492)

Have mercy and give us the Light of the Name.

The Name has in it, the means of both complete hearing and seeing. In the Gurbani, mention is made of the Name abiding in the heart. It has been clearly stated that the Name is beyond the mind and the senses.

अदृसट अगोचरु नामु अपारा ॥

- आदि ग्रन्थ (मारु म० 1, पृ० 1041)

Name is Infinite, Invisible and Imperceptible.

From this it is clear, that the Lord's true Name is not mere words, but is something else which dwells in the inner recesses of our being. There are sweet and enrapturing melodies in it, which can be heard. There is Light in it, which can be seen. That Name is, in reality, invisible, imperceptible and infinite. It is all-pervading. Kabir Sahib has clearly stated:

कोटि नाम संसार में, ता ते मुक्ति न होय ।

आदि नाम जो गुप्त जप, बूझै बिरला कोय ॥

-- कबीर साखी संग्रह भाग-2 (नाम का अंग 5, पृ० 84)

The millions of names, current in the world, do not lead to release; the primal Name, which is the secret formula, is scarcely known.

The Gurus have mentioned that repetition of Names has its own place and is necessary, but we cannot, in this way, merge with the Lord. Unless we get connected with God-

in-action who has been described as Shabd or Naam, we cannot get release. But this can only happen through a Perfect Master.

राम राम सभु को कहै कहिए रामु न होइ ॥

गुर परसादी रामु मनि वसै ता फलु पावै कोइ ॥

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

Everyone utters the Name of the Lord, but through utterance alone, one mounts not to God. When by Guru's Grace, the Lord is enshrined in the heart, then, the fruits are obtained.

Merely crying water, water, is of no avail. It is only when we get water, that we feel its coolness and our thirst is quenched. Yari Sahib says,

रसना राम कहित तैं थाको ॥

पानी कहित कबहू प्यास बुझत है, प्यास बुझत जब चाखो ॥

-- यारी साहिब

The tongue is tired of repeating Ram (Lord). By merely saying water, thirst is not quenched; this only happens when one gets to drink it.

It is said in the hymns of Kabir Sahib:

बिन देखे बिन अरस परस के, नाम लिए क्या होय ।

धन के कहत धनी जो होय, तो निरधन रहे न कोय ॥

-- कबीर साहिब

Without seeing and feeling, it is no use repeating the Name. If one were to become wealthy merely by talking of wealth, no one would remain a pauper.

All names are for the Named. If one unites with the one, whom the name represents, one may remember Him by any name. If we get water, it is immaterial if it is called Pani पानी, as in Hindi; Eau, as in French; Hydor, as in Greek; Aqua, as in Latin; or water, as in English. When we meet the One, whom these names represent, we get Him and His virtues. Hunger is not removed by crying 'bread, bread', or thirst by saying 'water, water'. The words 'water' and 'bread' are quite distinct from the actual water and bread. It is only by using these things, that thirst and hunger are satisfied. We do not get the real benefit, unless we unite with that, which the Name represents.

Maulana Rumi says,

इस्म रा ख्वानी रौ मुसम्मा रा बजो। बे मुसम्मा इस्म कै बाशद नको॥

-- मौलाना रूमी

Repeat the Name, and search for the Named; without this, the Name is useless.

Saint Tulsi Das states that the real Name is superior both to Brahm ब्रह्म and Ram राम (God), because Brahm, Paar Brahm पार ब्रह्म, Sat Naam सतनाम, Alakh अलख and Agam अगम were all created by the Name.

ब्रह्म राम तैं नामु बढ बर दायक बर दानि।

-- श्रीरामचरितमानस (1:25)

The Name is higher and more bountiful than Brahm and Ram (God). (Ramayana, Baal Kand)

अगुण सगुण दुइ ब्रह्म सरूपा। अकथ अगाध अनादि अनूपा॥

मोरें मत बड़ नाम दुहू तैं। किए जेहिं युग निज बस निज बूतैं॥

-- श्रीरामचरितमानस (1:23:1)

Brahm is both 'formless' and 'with form.' Indescribable, Unfathomable, Beginningless and Wonderful. According to me, the Name is greater than both of them. The Name has had them in His power through all the ages. (Ramayana, Baal Kand)

उभय अगम जुग सुगम नाम तैं। कहेउँ नाम बड़ ब्रह्म राम तैं॥

-- श्रीरामचरितमानस (1:23:3)

The unfathomable has been realized through the Name. The Name is, therefore, greater than both Brahm and Ram (God). (Ramayana, Baal Kand)

Tulsidas goes to the extent of saying that praise of the Name is infinite, since even Rama cannot adequately sing its praises.

कहाँ कहाँ लागि नाम बड़ाई। रामु न सकहिं नाम गुण गाई॥

-- श्रीरामचरितमानस (1:26:4)

How far can I sing the praise of Naam (Name)? Even Rama Himself cannot do so. (Ramayana, Baal Kand)

The reason for this is that Rama is an incarnation of Brahm, and Brahm and Paar Brahm were all created by the Name.

Those who have forgotten the real Name, and are repeating other names, cannot derive full benefit. They are entangled in this world, like a worm that wastes its time running hither and thither in a dunghill.

जिन्ही नामु विसारिआ किआ जपु जापहि होरि ॥
बिसटा अंदरि कीट से मुटे धंघै चोरि ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

Those who forget Naam, the Name of the Lord – so what, if they chant other chants? They are maggots in manure, plundered by the thief of worldly entanglements.

Apart from the repetition of the real Name, all reading and recitals are within the sphere of Maya. Except the Name, nothing is permanent and except for its repetition, all reading and recitals lead to nothing.

होरु कूडु पड़णा कूडु बोलणा माइआ नालि पिआरु ॥
नानक विणु नावै को थिरु नही पड़ि पड़ि होइ खुआरु ॥

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 84)

False is all other reading, false is all other speech, false is the love of Maya. O Nanak! Without the Name, nothing is eternal. They who only read, undergo woe and misery.

In the Gurbani, only study and contemplation of the Name are regarded as true worship; but only a rare few understand this.

नानक पड़णा गुनणा इकु नाउ है बूझै को बीचारी ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1246)

O Nanak, there is One Name to chant and dwell on; how rare are those who reflect on this and understand.

The Gurus have said that reading and writing are worldly occupations.

पड़णा गुड़णा संसार की कार है अंदरि तृसना विकारु ॥

-- आदि ग्रन्थ (सोरठ की वार म० 4, पृ० 650)

Reading and studying are merely worldly pursuits, caused by craving and and perversion within.

The Reality in all religions is the Name of God, which is Supreme in all of them.

सगल मतांत केवल हरि नाम ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 296)

The essence of all faiths is contained in the Name of the Lord.

No spiritual or other deed can equal repetition of the real Name. The Name is superior to all charities and alms-

giving, recitals and austerities, study of the Vedas, and all other religious and meritorious deeds.

सभु कोइ मीठा मंगि देखै खसम भावै सो करे ॥

किछु पुन दान अनेक करणी नाम तुलि न समसरे ॥

-- आदि ग्रन्थ (तडहंस म० 1, पृ० 566)

Everyone asks for happiness, but the Lord does as He Wills. No deed, charity or devotion equals the practice of the Name.

पुन दान जप तप जेते सभ ऊपरि नामु ॥

हरि हरि रसना जो जपै तिसु पूरन कामु ॥

- आदि ग्रन्थ (आसा म० 5, पृ० 401)

Above all acts of piety and charity, austerity and concentration, is contemplation on the Name. He who utters the Lord's Name, fulfills the object of his life.

बेद सासत्र जन धिआवहि तरण कउ संसारु ॥

करम धरम अनेक किरिआ सभ ऊपरि नामु अचारु ॥

- आदि ग्रन्थ (आसा म० 5, पृ० 405)

People study the Vedas and the Shastras in order to cross the world; they do many religious rituals, good deeds of karma and worship – above all of these, is Naam, the Name of the Lord.

Millions of meritorious deeds cannot equal contemplation on the Name. All outer deeds, such as pilgrimages, alms-giving and charities, fasts, acts of piety, and so forth, fall short of it. It is only the practice of the Name, which can take one to the highest spiritual regions. There is no other way.

तनु बैसंतरि होमीऐ इक रती तोलि कटाइ ॥

तनु मनु समधा जे करी अनदिनु अगनि जलाइ ॥

हरि नामै तुलि न पुजई जे लख कोटी करम कमाइ ॥

अरध सरीरु कटाईऐ सिरि करवतु धराइ ॥

तनु हैमंचिल गालीऐ भी मन ते रोगु न जाइ ॥

हरि नामै तुलि न पुजई सभ डिठी ठोकि वजाइ ॥

कंचन के कोट दतु करी बहु हैवर गैवर दानु ॥

भूमि दानु गऊआ घणी भी अंतरि गरबु गुमानु ॥

राम नामि मनु बेधिआ गुरि दीआ सचु दानु ॥

मनहट बुधी केतीआ केते बेद बीचार ॥

केते बंधन जीअ के गुरुमुखि मोख दुआर ॥
सचहु ओरै सभु को उपरि सचु आचारु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

*You may offer your body in tiny bits, in sacrifice.
You may offer body and mind as sticks to the fire day and night.
You may do myriads of deeds, but none equals the worship of the Name.*

You may have yourself cut in two by placing your head under the sacred saw.

You may freeze your body in the snows of the Himalayas; still the disease of the mind will not be cured.

You may be absolutely certain that this will not equal the worship of the Name.

You may give heaps of gold, fine horses and good elephants in charity.

You may give away land and cows, and feel proud of doing so.

But you get the True Gift only from the Master, if the Name of the Lord has pierced your mind.

There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas.

There are so many entanglements for the soul. Only Gurumukhs find the Gate of Liberation.

Truth is higher than everything, but higher still is Truthful Living.

The praise of the Name is beautifully sung in the Adi Granth:

जाप ताप गिआन सभि धिआन ॥ खट सासत्र सिमृति वखिआन ॥
जोग अभिआस करम ध्रम किरिआ ॥ सगल तिआगि बन मधे फिरिआ ।
अनिक प्रकार कीए बहु जतना ॥ पुन दान होमे बहु रतना ॥
सरीरु कटाइ होमै करि राती ॥ वरत नेम करै बहु भाती ॥
नही तुलि राम नाम बीचार ॥ नानक गुरुमुखि नामु जपीऐ इक बार ॥
नउ खंड पृथमी फिरै चिरु जीवै ॥ महा उदासु तपीसरु थीवै ॥
अगनि माहि होमत परान ॥ कनिक अस्व हैवर भूमि दान ॥
निउली करम करै बहु आसन ॥ जैन मारग संजम अति साधन ॥
निमख निमख करि सरीरु कटावै ॥ तउ भी हउमै मैलु न जावै ॥
हरि के नाम समसरि कछु नाहि ॥ नानक गुरुमुखि नामु जपत गति पाहि ॥
मन कामना तीरथ देह छुटै ॥ गरबु गुमानु न मन ते हुटै ॥

सोच करै दिनसु अरु राति ॥ मन की मैलु न तन ते जाति ॥
 इसु देही कउ बहु साधना करै ॥ मन ते कबहू न बिखिआ टरै ॥
 जलि धोवै बहु देह अनीति ॥ सुध कहा होइ काची भीति ॥
 मन हरि के नाम की महिमा ऊच ॥ नानक नामि उधरे पतित बहु मूच ॥

-- आदि ग्रन्थ (गुडरी सुखमनी म० 5, पृ० 265)

Repetition, austerities, knowledge, meditation, commentaries on the six Shastras and the Smritis, the practice of yoga, the performance of rituals, renunciation and wandering about in the forests, making all other kinds of efforts, deeds of charity and piety, and oblations to the sacred fire, cutting up of the body and offering each bit as sacrifice, keeping fasts and doing other deeds of merit; these equal not meditation on the Lord's Name; O Nanak! after hearing the Name only once from a Perfect Master (at the time of initiation).

If one scans the nine regions of the world and lives long; becomes a great and detached ascetic; offers his life to the fire; gives away gold, horses, elephants and land in charity, practices inner washings and yogic postures, disciplines himself with hard practices like a Jain, and has himself cut in pieces bit by bit, but does not get rid of the dirt of his ego, none of these things equals the Name of the Lord; O Nanak, a devotee gains salvation by repeating the Name.

If one dies at a sacred spot with desires in his mind, he is not rid of ego and pride of self.

If one washes his body day and night, one's mind is not cleansed of dirt. One may discipline one's body in many ways, but one does not succeed in ridding the mind of the poison of ego.

One may constantly wash the body, but how can a wall of mud be washed clean?

O mind, sing the praises of the Name of the Lord. O Nanak, Naam has saved so many of the worst sinners.

Commentaries on the Vedas, Puranas and other scriptures, all say that all practices, except that of the Name, are of no avail.

सिमृति बेद पुराण पुकारनि पोथीआ ॥

नाम बिना सभि कूडु गाल्ही होछीआ ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 761)

The Smritees (commentaries), the Vedas, the Puranas and the other holy scriptures proclaim that without the Naam, everything is false and worthless.

The traditions of the house of Nanak emphasize the practice of the Name.

नानक कै घरि केवल नामु ॥

-- आदि ग्रन्थ (भैरों म० 5, पृ० 1136)

Nanak's home is replete with Naam, the Name of the Lord.

All true Saints, holy men and devotees have engaged in the practice of the Name, and all religions preach it.

नानक नाम कबीर मता है, सो मोहिं प्रगट जनाई ॥

ध्रु प्रहलाद यही रस माते, सिव रहे ताड़ी लाई ॥

-- दूलनदास की बानी (पृ० 9)

The Name is the path of Nanak and Kabir; know it in your heart. Dhruva and Prahlad were intoxicated with it. (Dulan Das)

जान आदिकबि नाम प्रतापू। भयउ सुद्ध करि उलटा जापू ॥

-- श्रीरामचरितमानस (1:19:3)

The primal poet knew the greatness of the Name; he became a Saint by repeating It in the reverse order. (Ramayana, Baal Kand)

The devotees of the Lord praise the Name at all times.

ऊठत बैठत सोवत नाम ॥ कहु नानक जन कै सद काम ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 286)

Standing, sitting and in sleep they repeat the Lord's Name, for this, O Nanak, is the eternal task of the devotee.

All the religions sing its praise.

सगल मतांत केवल हरि नाम ॥

-- आदि ग्रन्थ (गउड़ी थिती म० 5, पृ० 296)

The Essence of all Religions is the Name of the Lord.

सरब धरम महि स्रेसट धरमु ॥ हरि को नामु जपि निरमल करमु ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 266)

Of all religions, the best religion is to chant the Name of the Lord and maintain pure conduct.

Real Worship leading to Salvation is That of Naam

Real worship of the Lord is rare. It cannot be adequately described.

हरि की पूजा दुलम्भ है संतहु कहणा कछू न जाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

O Saints, rare is the worship of the Lord; one cannot adequately praise it.

Everything other than the Lord, is unclean. What can we offer Him? All the world worships Him, but, as it is worldly, the worship is not fruitful. Those, who are absorbed in the Shabd, are pure and blessed. There is no true worship, save that of the Name. This is the real worship. The entire world is lost in delusion. So far as worship is concerned, many persons do it, but as they do not know the true method of worship, they are entangled in duality and doubt.

पूजा करै सभु लोकु संतहु मनमुखि थाइ न पाई ॥

सबदि मरै मनु निरमलु संतहु एह पूजा थाइ पाई ॥

पवित पावन से जन साचे एक सबदि लिव लाई ॥

बिनु नावै होर पूज न होवी भरमि भुली लोकाई ॥

गुरमुखि आपु पछाणै संतहु राम नामि लिव लाई ॥

आपे निरमलु पूज कराए गुर सबदी थाइ पाई ॥

पूजा करहि परु बिधि नही जाणहि दूजै भाइ मलु लाई ॥

गुरमुखि होवै सु पूजा जाणै भाणा मनि वसाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 910)

Everyone worships Him, O Saints, but the self-willed manmukh is not accepted or approved. If someone dies in the Word, his mind become immaculate, O Saints; such worship is accepted and approved.

Sanctified and pure are those true beings, who enshrine love for the Word. There is no worship of the Lord, other than the Name; the world wanders, deluded by doubt.

The Gurmukh understands his own self, O Saints; he lovingly centres his mind on the Lord's Name.

Naam is the Supreme Lord

The Name or Word or Holy Spirit is the Supreme Lord. It sustains both this world and the next.

पिंडु पतलि मेरी केसउ किरिआ सचु नामु करतारु ॥
ऐथै ओथै आगै पाछै एहु मेरा आधारु ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 358)

The true Name created my body; it sustains me both here and hereafter.

The Name is beginning less and endless. It is imperishable.

तिआगि सगल सिआनपा भजु पारब्रहम निरंकारु ॥

एक साचे नाम बाझहु सगल दीसै छारु ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 405)

Renounce all your cleverness and remember the Supreme, Transcendent Lord God. Without the One True Name, everything appears as does dust.

नामु रहिओ साधू रहिओ रहिओ गुरु गोबिंदु ॥

- आदि ग्रन्थ (सलोक वारां ते वधीक म० 9, पृ० 1429)

Naam alone remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains.

All is within the Power of Naam

जिस नो देवै तिसु मिलै गुरमती नामु बुझाई ॥

नानक सभ किछु नावै कै वसि है पूरै भागि को पाई ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

He alone receives it, unto whom it is given. Through the Guru's teachings, Name is realized. O Nanak, everything is under the influence of Name; by perfect good destiny, a few obtain it.

नाम ततु सभ ही सिरि जापै ॥ बिनु नावै दुखु कालु संतापै ॥

ततो ततु मिलै मनु मानै ॥ दूजा जाइ इकतु घरि आनै ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 943)

The Name is the essence of all. Without the Name, one is subject to the pain of death. When one's self merges with the essence, the mind is stilled. Duality goes, and unity takes its place.

Naam is the Creator of All

The Name is the Divine Sound or Shabd. When the Sound was unmanifested, it was nameless. There was no creation previous to its manifestation. It had no form. From it arose a wave that created all. All the creation is sustained by the Name. It is the beginning and the end of all.

The Gurbani says that, in the beginning, the unmanifested assumed the form of the Name.

आपीन्है आपु साजिओ आपीन्है रचिओ नाउ ॥

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 463)

He manifested Himself, and assumed the form of the Name.

All this creation is a manifestation of the Name. There is nothing else except it. Since the entire creation emanated from it, then what else is there that can sustain the creation?

जेता कीता तेता नाउ ॥ विणु नावै नाही को थाउ ॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 4)

All the creation is within the Name, there is no place that is outside of the Name. (Jap Ji)

The sentient and the insentient, the manifest and the unmanifest, all are from Him.

नामै ही ते सभु किछु होआ बिनु सतिगुर नामु न जापै ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 753)

All was created by the Name; one cannot know it except through a Perfect Master.

The Name is the creator of the entire universe, and it sustains all.

हरि हरि उतमु नामु है जिनि सिरिआ सभु कोइ जीउ ॥

हरि जीअ सभे प्रतिपालदा घटि घटि रमईआ सोइ ॥

-- आदि ग्रन्थ (सिरीयाग वणजारा म० 4, पृ० 81)

God is the great Name, which created all creatures. The Lord cherishes all beings. He permeates each and every heart.

नामै ते सभि ऊपजे भाई नाइ विसरिऐ मरि जाइ ॥

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 603)

From Name, everyone originated, O Siblings of Destiny; forgetting Name, they die.

All the regions, all the universes, the sky, the nether-worlds and all habitations, palaces, as well as their inhabitants, were created by the Name. Guru Arjan, in the Sukhmani, sings beautifully the praises of the Name, the Creator:

नाम के धारे सगले जंत ॥ नाम के धारे खंड ब्रहमंड ॥

नाम के धारे सिमृति बेद पुरान ॥ नाम के धारे सुनन गिआन धिआन ॥

नाम के धारे आगास पाताल ॥ नाम के धारे सगल आकार ॥

नाम के धारे पुरीआ सभ भवन ॥ नाम कै संगि उधरे सुनि स्रवन ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 284)

Naam, the Name sustains all creatures. Naam sustains all regions of creation.

Naam is the support of Smiritees, the Vedas and the Puranas. Naam is the support, by which we hear of spiritual wisdom and meditation.

Naam sustains the sky and the nether-world. The Name sustains all forms.

Naam is the support of all worlds and realms. By associating with Naam, listening to it with ears, one is saved.

All the worlds, regions and ages exist by means of the Power of the Name.

खंड ब्रह्मंड का एको ठाणा गुरि परदा खोलि दिखाइओ ॥

नउ निधि नामु निधानु इक ठाई तउ बाहरि कैठै जाइओ ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 205)

The universe, all divisions of the world rest only on the One Lord. This the Guru has revealed, tearing off the veil of Maya. When the nine treasures of the Name are enshrined in the heart, why and where is one to run?

What is Naam - the Name?

What is the Name, whose praise is sung in every hymn written by the Gurus? It is necessary to ponder over this question. It is impossible to describe the Name in human language. It is a current of consciousness or Divine Sound, Shabd. When there is motion in the consciousness, the Sound appears. We call this the Name or Word of God. This Name or Sound is the sustainer of the entire universe. Whenever there is creation, there is Divine Sound or Shabd. Creation cannot be carried out without the Divine Sound. This Sound is all-pervading. No place is without it. It is, however, manifest at some places, and unmanifest at others. It is resounding from head to foot. It is the essence and real substance of the universe.

पीपा प्रणवै परम ततु है सतिगुरु होइ लखावै ॥

-- आदि ग्रन्थ (धनासरी भगत पीपा म० 3, पृ० 695)

Peepa says, the Lord is the Supreme Essence; He reveals Himself through the True Guru. (Bhagat Peepa)

All religions describe the Lord as being a Divine Sound. The Name is a current of consciousness which has the power to create. By its aid, the soul reaches its Original Home, after passing through the Physical, Astral and Causal spheres.

Holy men have mentioned two kinds of names. One is the external name, which can be spoken or written. This is called *Apara vidya* अपरा-विद्या or external knowledge. It is also called the *Varnatmak* वर्णात्मक नाम Name. The *Varnatmak* or utterable Name is used in worldly matters. It is used in all the Scriptures. By utterances of the tongue, men and other living beings convey their thoughts to others. A monkey screeches and gathers all the other monkeys. The *Varnatmak* Name is the first step in spiritual progress. In order to still the mind, we have to repeat the Name with the tongue or mentally. This *Varnatmak* repetition is done in four ways.

- **Vaikhari** वैखरी: By the tongue.
- **Madhyama** मध्यमा: Through the mind at the throat centre.
- **Pashyanti** पश्यन्ति: Through the mind at the heart centre.
- **Para** परा: Through the subtle current of mind at the navel centre.

By the repetition of this name, some happiness or peace is obtained, but it is not perfect, since all of the centres at which it is repeated are below the eye centre or the Third Eye, the seat of the soul.

The second Name is the unfathomable, imperceptible and secret Name, which emanates from the Lord Himself and is His Form. It is called *Para Vidya* परा-विद्या, Divine Science, or *Dhunaत्मक* धुनात्मक नाम, unutterable Name or Naam heard by the Soul. In it, the Melody of the personal Divine Name can be heard. It cannot be spoken. He who repeats it in his heart, without the use of his tongue, can know God, the Creator of all regions.

बिनु जिहवा जो जपै हिआइ ॥ कोई जाणै कैसा नाउ ॥

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

He who repeats it without the tongue, he only knows the nature of the Name.

The Melody of Naam is inside Man

But unless one meets someone, who knows the secret, one cannot hear it. We waste our lives without it. The Name is the Word and the Named is Dhunatmak. The Lord can be known, only by rising above words. The repetition of the Varnatmak utterable Name is done with the tongue. This is the first step on the ladder of spirituality, and is therefore, necessary. Saint Ravi Das says,

बिनु देखे उपजै नही आसा ॥ जो दीसै सो होइ बिनासा ॥

बरन सहित जो जापै नामु ॥ सो जोगी केवल निहकामु ॥

-- आदि ग्रन्थ (भैरों भगत रविदास, पृ० 1167)

Without seeing Him, desire does not well up; but how to see Him, when all that seems will pass away? He who dwells upon the Lord's Name through His praise, that Yogi alone becomes detached. (Ravidas)

The utterable Name is like a puppet, which appears to be independent; but in reality, there is a hidden wire attached to it, which is in the hand of the manipulator. The relation between the Name and the Named is similar. We have to realize the real God through the spoken word, 'God'. Utterable words are necessary to still the mind. But the soul cannot ascend to higher regions after leaving the body, without the melody of Naam, the unutterable Name, which is within the body. The Varnatmak Name of God is a spoken word uttered in languages that differ from country to country. The Dhunatmak Name, however, resounds in a language that cannot be spoken and which is the same for the entire world. The advice of the Saints is the same for all, whatever their nationality, caste or creed. The message of the Naam, which is resounding within us, is the same for all classes and races.

खत्री ब्राह्मण सूद वैस उपदेसु चहु वरना कउ साझा ॥

गुरमुखि नामु जपै उधरै सो कलि महि घटि घटि नानक माझा ॥

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

The teachings imparted to the four castes are alike; the devotee repeats the Name and is redeemed. O Nanak, the Name resounds in every heart in the Iron Age.

The story about Mian Mitha in the Janam Sakhi, throws light on this subject. There lived in Mithan-kot a holy man by the name of Mian Mitha, who met Guru Nanak and discussed various subjects with Him. Guru Nanak said,

O Mitha, without the True Name, one remains in bondage and cannot obtain salvation.

When Mian Mitha asked what the Name was, Guru Nanak said,

Mian Mitha, no one has been able to describe the Name. It is not a matter of mental knowledge; it can only be experienced.

Mian Mitha then said,

Lord, tell me this secret by one means or another.

The Guru said, "Listen with attention. Do you hear anything?" Mian Mitha replied, "I hear nothing". Guru Nanak then took Mian Mitha aside, looked at him intently and then asked, "Mian Mitha, do you hear anything now?" Then Mian Mitha replied,

O Merciful and Redeeming One, I feel as if the eternal waves of the Name of God are flowing in every pore of my body.

From this it is clear, that the Name is indescribable in words. It manifests as a melody and it can only be experienced.

गुरुमुखि रोमि रोमि हरि धिआवै ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 941)

A true devotee praises the Lord with every pore of his body.

The Saints, therefore, say that the Lord is one, and that there is only one method of meeting Him. This is a method that does not interfere with any caste or religion. One may belong to any caste or religion, yet he can follow the method without any hindrance.

The Path of the Name is inside all. One can unite with the Lord by following it. He can only be realized, when one unites with this Name. Everyone is tied down by the fetters of birth and rebirth because of his attitudes and convictions,

and is not ready to adopt new ideas. But by staying in the company with a holy man, one begins to understand something about the Name.

The Melody of Naam

The Name has pure Melody. It is resounding in every heart. After receiving instructions from a Master, one can hear it. All religious Scriptures speak of it.

गुण गोबिंद नाम धुनि बाणी ॥ सिमृति सासत्र बेद बखाणी ॥

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 296)

The virtues of the Lord; the Melody of the Name; the Vedas and Shastras praise them; the scriptures are full of them.

हिरदै नामु सदा धुनि निहचल घटै न कीमति पाई ॥

बिनु नावै सभु कोई निरधनु सतिगुरि बूझ बुझाई ॥

-- आदि ग्रन्थ (सारंग म० 1, पृ० 1232)

In the heart rings the Melody of the Name, which is neither subdued nor can it be evaluated. Without the Name, everyone is a pauper, the True Master has imparted this understanding.

नाइ सुणिऐ आपु बुझीऐ लाहा नाउ पावै ॥

नाइ सुणिऐ पाप कटीअहि निरमल सचु पावै ॥

नानक नाइ सुणिऐ मुख उजले नाउ गुरुमुखि धिआवै ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Name, sins are eradicated, and one meets the Immaculate True Lord. O Nanak, hearing the Name, one's face becomes radiant. Gurumukhs meditate on the Name.

The story about Mian Mitha, in the Sakhi, given earlier, shows that there is Melody in the Name.

The Centre where Naam is Heard

When the soul withdraws its attention from the body, it ascends and reaches the eight-petalled lotus अष्ट-दल-कँवल, behind the eyes, it hears the Name.

काइआ नगरी महि मंगणि चड़हि जोगी ता नामु पलै पाई ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 908)

O Yogi, ask for the alms in the township of the body, then you will be blessed with the Name.

There is a very sweet and captivating melody in the Name, on hearing which, the soul is attracted to the spiritual regions, just as a needle is drawn towards a magnet, since our souls, the Name and the Lord have the same common substance. By the attraction of the Name, the soul leaves the tomb of the body and rises out of it. Maulana Rumi says,

गर बिगोयम शम्मा-ए-जाँ नगमहा, जानहा सर बर ज़नन्द अज़ दर्रहमा ।

-- मसनवी मौलाना रूमी (दफ़तर 1, पृ० 212)

If I were to tell even a little about the Divine Melodies, the dead would rise from their graves.

This Name is self-manifesting. In the first stage, some Name of God is repeated and the attention is withdrawn from the external senses and gathered inside. Then, its Melody becomes audible, and one becomes intoxicated with its sweetness and purity.

नामे राते अनदिनु माते नामै ते सुखु होई ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 946)

Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace.

Worldly intoxication is short-lived, but on becoming absorbed in the Name, the soul remains in ecstasy day and night without a break.

नाम खुमारी नानका चढ़ी रहे दिन रात ।

-- जनम साखी, गुरु नानक, भाई बाला

The ecstasy of the Name remains constant day and night. (Janam Sakhi, Guru Nanak)

आखा जीवा विसरै मरि जाउ ।। आखणि अउखा साचा नाउ ।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 9)

Man lives by means of the Name, and without it he dies. By remembering it, I live; by forgetting it, I die.

मेरे प्रीतमा हउ जीवा नामु धिआइ ।।

बिनु नावै जीवणु ना थीऐ मेरे सतिगुर नामु दृड़ाइ ।।

-- आदि ग्रन्थ (सिरिगन म० 4, पृ० 40)

O my Lord, I live by meditating on Your Name. Without the Name, there is no life. O Master, strengthen my faith in the Name.

Unless the soul unites with this Unutterable Name, one does not get complete salvation.

Time for the Practice of Naam

The Name can be repeated at any time, but the Amrit Vela, nectar hour in the early morning is the best time.

अमृत वेला सचु नाउ वडिआई वीचारु ॥

-- आदि ग्रन्थ (जप जी म० 1, पृ० 2)

At the Ambrosial Hour, meditate on the Glory of the Name. (Jap Ji)

झालाघे उठि नामु जपि निसि बासुर आराधि ॥

कार्हा तुझै न बिआपई नानक मिटै उपाधि ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 255)

Rise early and meditate on the Name; praise it day and night. No sufferings will visit you, and all woes will depart.

Why do we not hear the Melody of Naam?

The mind is forever floating on the crest of its waves. It is full of the filth of sense pleasures, with the result that our attention has scattered into the world. It cannot, therefore, capture the Melody of the Sound.

मनि मैलै भगति न होवई नामु न पाइआ जाइ ॥

मनमुख मैले मैले मुए जासनि पति गवाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

The impure minds cannot do devotion, and receive not the Name. Impure they live, impure they die and lose honour as they depart.

जिचरु इहु मनु लहरी विचि है हउमै बहुतु अहंकारु ॥

सबदै सादु न आवई नामि न लगै पिआरु ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

So long as the mind is trapped in the whirlpool of desires, one is puffed up by ego. Such a one is neither attuned to the Word, nor does he love the Name.

Naam is not the Subject of the Senses

The True Name is invisible, imperceptible and infinite. It is being uttered day and night, without a tongue. By the practice of listening to the Name, the waves of the mind are stilled and the mind is controlled. Guru Nanak exhorts us to attain realization of this Name.

अदृसट अगोचरु नामु अपारा॥ अति रसु मीठा नामु पिआरा॥
नानक कउ जुगि जुगि हरि जसु दीजै हरि जपीऐ अंतु न पाइआ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 1041)

The Name is Invisible, Imperceptible and Infinite; its essence is very sweet and dear. O Lord, bless Nanak with Your praise in all Ages. There can be no end to Your remembrance.

The True Naam is Secret and Rare

The True Name is secret, even though it is present in everyone. But in order that it may manifest itself, it is necessary to get initiation from a Saint, who is adept in its practice.

गुपता नामु वरतै विचि कलजुगि घटि घटि हरि भरपूर रहिआ॥
नामु रतनु तिना हिरदै प्रगिटआ जो गुर सरणाई भजि पइआ॥

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1334)

In the Kali Yuga, the Name lies hidden, though the Lord fills every heart. The Jewel of the Lord's Name becomes manifest to those hearts that retire to the Guru's refuge.

One can get everything else in this world, but this secret Name is unobtainable, save to a rare devotee of the Master.

इसु जग महि नामु अलभु है गुरमुखि वसै मनि आइ॥

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

The Name in this world is hard to attain; through the Master is the Name enshrined in the heart.

जुग माहि नामु दुलभु है गुरमुखि पाइआ जाइ॥

-- आदि ग्रन्थ (बूजरी म० 3, पृ० 490)

In the Kali Yuga precious is God's Name, through the Master it is realized.

Naam is the Link connecting us with the Lord

The current of the Name pervades the entire universe, and sustains all. This body is a small representation of the universe, and the Name pervades and sustains it also. We are connected with the Lord through this current, and the connection is unbreakable. This current is flowing from the head downwards. Just as a fish swims up a stream against its flow, similarly the soul, with the help of the current of the

Name rises up and reaches the source of the Name. This Path is sometimes described as the Reverse Path. All other paths are worldly ones.

नाम संगि जिस का मनु मानिआ ॥ नानक तिनहि निरंजनु जानिआ ॥

-- आदि ग्रन्थ (गउढ़ी सुखमनी म० 5, पृ० 281)

He, whose mind is attuned to the Name, alone knows the immaculate One, O Nanak.

Naam is an Easy Path

As has already been said, the soul reaches its original home in the spiritual regions with the aid of the Shabd. Without the Shabd, it is blind. Similarly, the Name also serves as a guide and support for the soul. By its aid the soul can attain the tranquil state. There is a prayer for its attainment in the Adi Granth.

नानक पइअपै दइआ धारहु मै नामु अंधुले टोहनी ॥

-- आदि ग्रन्थ (खिलावल म० 5, पृ० 847)

O Lord, have Mercy on Nanak. Your Name is dear to him. It is like a stick to the blind.

मै अंधुले की टेक तेरा नामु खुंदकारा ॥

मै गरीब मै मसकीन तेरा नामु है अधारा ॥

-- आदि ग्रन्थ (तिलंग भगत नामदेव, पृ० 727)

I am blind, Your Name, O Creator Lord, is my only anchor and support. I am poor and helpless; Your Name sustains me. (Namdev)

In the Iron Age only the Practice of Naam is Fruitful

When virtues decline and evil increases, the mere doing of duties and meritorious deeds bear no fruit. In such a period, the Perfect Masters preach the doctrine of the Name. When tyranny and persecution take hold of the land, when everyone is filled with gloom, when people become devoid of true strength and clear thinking, there is no easy and quick acting path save that of the Name. Good deeds bear no fruit in this age. They were a law in the past ages.

कलजुग महि कीरतनु परधाना ॥

-- आदि ग्रन्थ (मारु म० 5, पृ० 1075)

In the Iron Age, only the Lord's Name is sublime.

Sant Ravidas tells us that in the Golden Age, Truth was the dominant note; in the Silver Age, sacrifices; and in the Bronze Age, idol worship; but in the Iron Age, it is only the Name.

सतजुगि सतु तेता जगी दुआपरि पूजाचार ॥

तीनौ जुग तीनौ दिडे कलि केवल नाम अधार ॥

-- आदि ग्रन्थ (गउड़ी बैरागनि भगत रविदास, पृ० 346)

In the Golden Age, Truth reigned supreme; in the Silver Age charity; in the Bronze Age, worship and piety. In the three Ages, men held fast to these acts, but in the Iron Age, our mainstay is the Name. (Ravidas)

Sant Tulsi Das holds the same view as that of Ravi Das.

He writes:

ध्यान प्रथम जुग मख बिधि दूजे ॥ द्वापर परिताषत प्रभु पूजे ॥

कलि केवल मल मूल मलीना ॥ पाप पयोनिधि जन मन मीना ॥

नाम कामतरु काल कराला ॥ सुमिरत समन सकल जग जाला ॥

-- श्रीरामचरितमानस (1:26:2-3)

Contemplation was the practice in the first Age, and sacrifice in the second Age. People worshipped idols of God in the Bronze Age. In the Iron Age everyone is covered with dirt and impurity, and people live contented, like fish in an ocean of sins. The Name is like the wish-fulfilling tree, and Kaal, the Negative Power, is frightful. But remembrance of the Name with the mind cuts all the worldly ties. (Ramayana)

कलजुगि नामु प्रधानु पदारथु भगत जना उधरे ॥

-- आदि ग्रन्थ (मारु म० 4, पृ० 995)

In the Iron Age, the Lord's Name is the most efficacious method, and it emancipates all devotees.

कलजुग कर्म धर्म नहिं कोई । नाम बिना उद्धार न होई ॥

-- सार-बचन छंद बंद (38:3:11, पृ० 337)

In the Iron Age, no good act or duty is of value; no one is saved without the Name. (Saar Bachan)

Guru Arjan also says,

कलिजुग महि इक नामि उधारु ॥

-- आदि ग्रन्थ (भैरों म० 5, पृ० 1138)

In this Dark Age of Kali Yuga, the One Name alone shall save you.

No other means is fruitful in the Iron Age. Only the practice of listening to the Name can bear fruit. Great emphasis is accordingly laid by the Gurus in the line of Guru Nanak on sowing the seed of the Name.

अब कलू आइओ रे॥ इकु नामु बोवहु बोवहु॥

अन रुति नाही नाही॥ मतु भरमि भूलहु भूलहु॥

-- आदि ग्रन्थ (बसंत म० 5, पृ० 1185)

The Iron Age has now dawned, sow the seed of the Lord's Name. This season is not propitious for any other crop; do not be deluded by doubt.

Blessed are those, who are initiated into the Name in the Iron Age.

कहु नानक ता कै बलि जाउ॥ कलिजुग महि पाइआ जिनि नाउ॥

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1298)

O Nanak, I am a sacrifice to them who are blessed with the Lord's Name in the Iron Age.

Salvation is attained in all the Four Ages through Naam

The Name has been known and taught since very ancient times. It is God's own law. Since the beginning of the world, the Lord's Name has been known to Saints and has been responsible for the salvation of mankind. Kabir Sahib, Guru Nanak and the other nine Gurus, Dadu Sahib, Paltu Sahib, Tulsi Sahib and many other Saints preached this Path to their disciples during the last centuries. The Muslim holy men have taught the same Name during the last 1300-1400 years.

Prophet Mohammed and other Muslim Saints like Shams-i-Tabriz, Maulana Rumi, Hafiz and others also taught the Lord's Name. St. John and Jesus Christ referred to the Lord's Name some 1900 years ago. Similarly Zoroaster also taught it. Some two thousand five hundred years ago, Mahatma Buddha practiced the same Name. Gorakh Nath also taught the same Name. Archaeological excavations in Egypt show that King Ikhnaton, who ruled about 4000 years ago, encouraged its practice. The Name was then called

'Aton'. It was secretly practiced in the time of the Upanishads, and there are many references to the Name in them. In the Bronze Age, Lord Krishna was familiar with the practice of the Name. There are references relating to the practice of the Name in the Rg Veda, the oldest recognized religious book in the world. In its Vagdevi वाग्देवी (Vagambhrni वाग्मभ्रणी) Sukta सूक्त, the Name is highly praised.

Kabir Sahib said in his teachings, that he came into the world in all the four ages, and that he preached the practice of the Name. He was known in the different Ages as Sat Sukrit, Munindra, Karunamaya and Kabir respectively.

The Gurbani clearly mentions that people have been redeemed in all the four Ages by the Lord's Name, but that this Name was only realized by rare devotees only.

जुग चारे नामु उतमु सबदु बीचारि ॥ कलि महि गुरुमुखि उतरसि पारि ॥

-- आदि ग्रन्थ (गउड़ी गुआरेसी म० ३, पृ० 229)

Throughout the Four Ages, Naam is ultimate; reflect upon the Shabd. In this Dark Age of Kali Yuga, only the Gurumukhs cross over.

नामे उधरे सभि जितने लोअ ॥ गुरुमुखि जिना परापति होइ ॥

-- आदि ग्रन्थ (बैरें म० ३, पृ० 1129)

All people are saved through Naam, the Name of the Lord. Those who become Gurumukh, are blessed to receive it.

एक नामि जुग चारि उधारे सबदे नाम विसाहा हे ॥

-- आदि ग्रन्थ (मारु सोलहे म० ३, पृ० 1055)

The Lord's Name emancipates in all the Four Ages. It is through the Word, that one deals in the Name.

The Wealth of Naam is Permanent and Imperishable

The only wealth that is permanent, is the wealth of the Name. All else is perishable. This wealth cannot be burnt by fire or washed away by water. It cannot be stolen by a thief.

एको निहचल नाम धनु होरु धनु आवै जाइ ॥

इसु धन कउ तसकरु जोहि न सकई ना ओचका लै जाइ ।

-- आदि ग्रन्थ (गूजरी की वार म० ३, पृ० 511)

The Name is permanent, all else is fleeting. This wealth, no thief can steal or take away.

सो धनु वखरु नामु रिदै हमारै ॥ जिसु तू देहि तिसै निसतारै ॥

न इहु धनु जलै न तसकरु लै जाइ ॥

न इहु धनु डूबै न इसु धन कउ मिलै सजाइ ॥

-- आदि ग्रन्थ (मारु म० 1, पृ० 991)

The wealth of the Name dwells in the heart, and he who gets it gains release. This wealth fire cannot burn, thieves cannot steal, water cannot drown, nor can it be confiscated.

Naam is an Infinite and Eternal Treasure

The Name is eternal. It is an infinite treasure which cannot be exhausted. It can be given to a devotee only by a perfect Master. The one who receives it is blessed.

हम घरि नामु खजाना सदा है भगति भरे भंडारा ॥

सतगुरु दाता जीअ का सद जीवै देवणहारा ॥

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 593)

In my home is the Treasure of the Name. It contains a great store of Devotion. The true Master has blessed me with a True Life, and lives He eternally the great Giver.

नामु अखुटु निधानु है गुरुमुखि मनि वसिआ ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 787)

The Name is an Inexhaustible Treasure, which dwells in the heart of a true devotee.

अखुटु नाम धनु कदे निखुटै नाही किनै न कीमति होइ ॥

नाम धनि मुख उजले होए हरि पाइआ सचु सोइ ॥

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 600)

Inexhaustible is the Treasure of the Name, and no one can evaluate its worth. Blessed are they who have the Wealth of the Name; they have realized the true Lord.

Naam is the True Merchandise

The wealth of the Name is the only True Merchandise worthwhile to buy. It deeply fills all hearts.

सचु वखरु धनु नामु है घटि घटि गहिर गंभीरु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

The Name is the True Merchandise, deeply filling all hearts.

Naam is the Law or Shabd

हुकमु मंने सो जनु परवाणु ॥ गुर कै सबदि नामि नीसाणु ॥

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1175)

Blessed is the man who obeys the Law. The Shabd of the Master is the insignia of His Name.

Naam is the Capital of Devotees

The Master is the Merchant and the Disciple is the Client.

खरचु खजाना नाम धनु इआ भगतन की रासि ॥

-- आदि ग्रन्थ (गउड़ी बावनअखरी म० 5, पृ० 253)

The wealth of Naam, the Name of the Lord, is a treasure to spend; it is the capital of His devotees.

धनु धनु से साह है जि नामि करहि वापारु ॥

वणजारे सिख आवदे सबदि लघावणहारु ॥

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 313)

Blessed is the Merchant, who deals only in the Lord's Name. The devotees gather round Him like peddlers, and He supplies them with the emancipating Word of the Lord.

The True Merchant of Naam is the Lord Himself

रतन पदारथ हरि नामु तुमारा जीउ ॥ तूं सचा साहु भगतु वणजारा जीउ ॥

-- आदि ग्रन्थ (गउड़ी माझ म० 5, पृ० 217)

Your Name is the Precious Jewel, O Lord; You are the True Merchant; the devotees are Your peddlers.

Naam is the Devotee's Mainstay

The Name sustains all creatures. It is their support. It is the helper, and friend of all devotees. It is their caste and honour. They become calm and are at peace by practicing it.

जन नानक नामु अधारु टेक है बिनु नावै अवरु न कोइ जीउ ॥

जगु उपजै बिनसै बिनसि बिनासै लगि गुरमुखि असथिरु होइ जीउ ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 447)

Nanak's only refuge is the Lord's Name, naught else is his support. The world is born to die and is ever destroyed; but one becomes Eternal by clinging to the Master's Presence.

प्रभ जी को नामु मनहि साधारै ॥
 जीअ प्राण सूख इसु मन कउ बरतनि एह हमारै ॥
 नामु जाति नामु मेरी पति है नामु मेरै परवारै ॥
 नामु सखाई सदा मेरै संगि हरि नामु मो कउ निसतारै ॥

-- आदि ग्रन्थ (टोडी म० 5, पृ० 713)

The Name of the Lord sustains the mind. It gives life and happiness to the mind. The Name is my caste, my honour, my family. The Name is my companion; it always remains with me. The Lord's Name is my emancipation.

साचु नामु अधारु मेरा जिनि भुखा सभि गवाईआ ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 917)

The True Name is my only sustenance, the True Name has removed all my worldly desires.

कहै नानकु सुणहु संतहु सबदि धरहु पिआरो ॥ साचा नामु मेरा आधारु ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 917)

O Saints, listen to Nanak's call to love the Lord's Name. The Lord's Name is my only support.

तेरा एकु नामु तारे संसारु ॥ मै एहा आस एहो आधारु ॥

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 24)

Your Name alone helps the world to swim across. This alone is my hope; this alone is my mainstay.

The Practice of Naam

At the time of initiation, the Master explains fully to the disciple the way to practice the Name. Some details have been given under the heading 'What is the Name'. This wisdom is ancient. It is revealed by a Master to a disciple. It is not designed by any man. It is designed by God. This is the real spiritual practice, and it can be had by initiation through a Perfect Master alone.

The Practice of Naam is Easy

The Name can be repeated without any formalities and without the use of the tongue. Children, the aged, and young men and women of all religions can practice it in all circumstances, for this Name is eternal.

सचु पुराणा ना थीऐ नामु न मैला होइ ॥

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1248)

Truth never grows old and the Name is never soiled.

No one becomes ill by practicing it, nor is there any fear of experiencing any other difficulty. The practice of listening to the Divine Melody is indeed a joyful one. It involves a little effort, but the reward is manifold. Without spending a farthing, you are dyed deeply in the colour of the Lord. What was obtained by the ancient Rishis and Munis only after severe penances extending over hundreds of years, is attained through the practice of the Shabd in a short period of time and without undergoing any physical discomfort.

In the beginning, however, one has to retire to a secluded place within one's residence to carry out the practice daily and keep the company of Saints. But when one obtains access to the inner regions, the Melody of the Name resounds all the time and under all conditions.

सोये बैठे खड़े उताने ॥ कहे कबीर हम वही टिकाने ॥

-- संत कबीर

While sleeping, sitting, standing or lying, I remain in the same condition, says Kabir.

By the practice of listening to the Name, the soul never forgets the Lord. One obtains the benefit of equipoise. He sees the Lord present everywhere. All his acts are part of the Lord's worship.

Kabir Sahib says in this connection:

संतों सहज समाधि भली ॥

जब से दया भई सतगुर की सुरत न भूल चली ॥

जहाँ जहाँ जाइ सोई परकरमा जा कुछ करे सो पूजा ॥

घर बाहिर सब इकसम भासे भाव मिटे सब दूजा ॥

शबद अधर से सुने निरंतर सकल बासना त्यागे ॥

जागत सोवत ऊठत बैठत गहिरी तारी लागे ॥

आँख न मूँदूँ कान न रूँदूँ काया कष्ट न धारूँ ॥

उधड़े नैन निज साहिब देखूँ सुन्दर रूप निहारूँ ॥

कहें कबीर इह उत्तम रहिनी परगट सो कहि गाई ॥

सुख दुख परे परम पद दरसे सोई सदा सुखदाई ॥

-- कबीर शब्दावली भाग-1 (विरह और प्रेम, पृ० 18)

O Saints, the equipoise is blissful.

Since the time the Master showered mercy upon me, my soul has not wandered.

Wherever I go, it is going with Him. Whatever I do, it is His Worship.

Both home and outside are alike, and the feeling of otherness is gone.

The Shabd is heard in the heart at all times, and my mind has given up its cravings.

Walking, sleeping, sitting and standing, I am deep in spiritual trance.

I close not my eyes nor my ears, nor do I give pain to my body.

Yet, I see my Lord with open eyes, and look at His beauteous form.

*O Kabir, this is the summum bonum of life;
beyond pain and pleasure is this State of Bliss.*

बेद कतेब संसार हभा हूं बाहरा ॥ नानक का पातिसाहु दिसै जाहरा ।

-- आदि ग्रन्थ (आसा म० 5, पृ० 397)

He is beyond the ken of the Vedas, the Koran and the Bible. The Supreme King of Nanak is immanent and manifest.

How is Naam Obtained?

- The gift of the invaluable Naam can only be had by those whom God will bestow

नानक नदरी पाईऐ सचु नामु गुणतासु ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

O Nanak, it is only through the Grace of the Lord, that we get the true Name.

ता कै हिरदै बसिओ नामु ॥ जा कउ सुआमी कीनो दानु ॥

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1298)

Naam, the Name of the Lord, abides within the hearts of those, whose Lord and Master blesses them with this gift.

नावै जेवडु होरु धनु नाही कोइ ॥ जिस नो बखसे साचा सोइ ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 364)

No other wealth is equal to Naam. It is bestowed only by the True Lord.

नामु निधानु सोई पाए कृपा करे प्रभु सोइ ॥

-- आदि ग्रन्थ (आसा म० 5, पृ० 405)

He alone gets the treasure of the Name, with whom the Lord is pleased.

- Naam can be had as a gift from the Ultimate One, through His Grace and through good fortune

नानका जिन नामु मिलिआ करमु होआ धुरि कदे ॥

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 566)

O Nanak, those who are blessed with Naam, have had such good karma pre-ordained.

जिन्ह धुरि लिखिआ लेखु तिन्ही नामु कमाइआ ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 369)

Those who have such pre-ordained destiny, practice Naam.

धुरि करमि पाइआ तुधु जिन कउ सि नामि हरि कै लागे ॥

कहै नानक तह सुखु होआ तितु घरि अनहद वाजे ॥

-- आदि ग्रन्थ (रामकली म० 3, पृ० 917)

Those who have such pre-ordained destiny, are attached to the Lord's Name. Says Nanak, they are at peace, and the continuous Sound Current vibrates within their homes.

जतु सतु संजमु नामु है विणु नावै निरमलु न होइ ॥

पूरै भागि नामु मनि वसै सबदि मिलावा होइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

Chastity, Truth, Continenence are all contained in the Name. One does not become pure without the Name. But it is only by great good fortune that the Name dwells in the heart, and one attains to the Lord through Shabd.

- Naam can be received from a Perfect Master and from Saints well versed in the practice of the Name

तेरै नामि निवे रहे लिव लाइ ॥ नानक तिन दरि भीखिआ पाइ ॥

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 721)

Those who bow to the Name and remain in it absorbed, O Nanak, they receive the gift from the Door of the Lord.

जो तिनि कीआ सो सचु थीआ ॥ अमृत नामु सतिगुरि दीआ ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 352)

Whatever He has done, has proved to be true. The True Guru bestows the Amrosial Name, the Name of the Lord.

नामै ही ते सभु किछु होआ बिनु सतिगुर नामु न जापै ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 753)

All was created by the Name; but one cannot know it except through a Perfect Master.

बिनु सतिगुर दाता को नही जो हरि नामु देइ आधारु ॥

-- आदि ग्रन्थ (सलोक वारां तक वधीक म० 3, पृ० 1417)

There is no one except the Perfect Master, who can give the Name of the Lord for our support.

ऐसा नामु जपहु मन रंगि ॥ नानक पाईऐ साध कै संगि ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 264)

Chant such a Name with love, O my mind. O Nanak, it is obtained in the Company of the Holy.

मोहि निरगुण कउ प्रभि कीनी दइआ ॥ साधसंगि नानक नामु लइआ ॥

-- आदि ग्रन्थ (गउड़ी गुआरेरी म० 5, पृ० 183)

I am worthless, but God has been kind to me. In the Sadh Sangat, Nanak has taken to Naam, the Name of the Lord.

- Naam can only be obtained from the Master, the giver of the Name, and from nowhere else

Guru Nanak accordingly advises that one should get the gift of the Name, whenever there is an opportunity to do so, and should practice it, through the Grace of the Master, thus fulfilling the real purpose of one's life. Caste or creed do not stand in the way.

जहां नामु मिलै तह जाउ ॥ गुर परसादी करम कमाउ ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

Go where you can get the Lord's Name; and by the Guru's Grace, practice devotion to it.

To obtain this Name, initiation from a Perfect Adept is necessary. One should also keep the company of the Saints, so that, influenced by their magnetic spiritual personality, one may make rapid progress inwardly. If one carries out this practice by merely reading some books, he can get no benefit, since even a small mistake may mislead him. Where there are currents of the Name within, there are also currents

of both Kaal and Maya, and these can cause one's downfall through lust and anger. Those, who do not enjoy the protection of the Master, may fall a prey to the deceptions of Kaal and Maya. Those who practice the Dhunatmak Name without a Master, hear the inner sounds of Maya and Kaal. A disciple should, therefore, contact a Perfect Master, who has access to the highest spiritual region. After receiving initiation from Him, his progress within will be fruitful.

Only a Gurumukh (True Devotee) gets Naam and not a Manmukh (Devotee of the Mind)

Unless one meets a Master, one does not understand the true significance and importance of the Name.

रसना नामु सभु कोई कहै ॥ सतिगुरु सेवे ता नामु लहै ॥

-- आदि ग्रन्थ (मलार म० 3, पृ० 1262)

Everyone utters the Lord's Name with the tongue, but he alone receives it who serves the True Master.

The Name is a conscious touch, which is imparted by the Masters and the Saints to their disciples. This is a gift of Divine Life. Through the Master's Grace, it manifests within us. The Name is within everybody, but until one becomes a true devotee, one cannot obtain this wealth. The Manmukhs remain without it.

नामु अखुटु निधानु है गुरमुखि मनि वसिआ ॥

-- आदि ग्रन्थ (सूही म० 3, पृ० 787)

The Name is an Inexhaustible Treasure, which dwells in the heart of a true devotee.

घर ही सउदा पाईऐ अंतरि सभ वथु होइ ॥

खिनु खिनु नामु समालीऐ गुरमुखि पावै कोइ ॥

नामु निधानु अखुटु है वडभागि परापति होइ ।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

In your home is the merchandise, in yourself is the capital. Take the Name every moment; only a true devotee obtains it. The Treasure of the Name is Inexhaustible; but only a fortunate one receives it.

नाम तुलि कछु अवरु न होइ ॥ नानक गुरमुखि नामु पावै जनु कोइ ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 265)

Nothing equals the Name. O Nanak, only a true devotee obtains it.

नाइ सुणिऐ आपु बुझीऐ लाहा नाउ पावै ॥

नाइ सुणिऐ पाप कटीअहि निरमल सचु पावै ॥

नानक नाइ सुणिऐ मुख उजले नाउ गुरुमुखि धिआवै ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

By hearing the Name, one knows himself and gets the benefit of the Name. By hearing the Name, sins are expiated and the mind becomes pure. O Nanak, blessed are those who hear the Name. A devotee always meditates on it.

बंधन तोड़ै मुकति होइ सचे रहै समाइ ॥

इसु जग महि नामु अलभु है गुरुमुखि वसै मनि आइ ॥

नानक जो गुरु सेवहि आपणा हउ तिन बलिहारै जाउ ।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

All bonds are snapped, release is obtained. One merges in the Truth. It is difficult to obtain the Name. It dwells in the heart of a true devotee. O Nanak, blessed are those who serve the Master.

मनमुख नामु न जाणनी विणु नावै पति जाइ ॥

सबदै सादु न आइओ लागे दूजै भाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

The self-willed know not the Name; without the Name they lose honour. They are torn by duality and love not the taste of the Word.

This secret of the Name is inside all, but it does not become manifest without a Master, and without practice. The self-willed remain without it. This is not a subject for speech, nor can it be had merely for the asking or at the request of someone. If we were to offer money to a professor and request him to give us an Master of Arts (M.A.) Degree, he would simply say, study and put in a sincere effort. It is necessary to study for it. The power is inside everyone, but it can only be obtained through the Grace of a Master, by engaging in the practice of the Name. Without the Name all the four categories of living beings, and all the four kinds of repetitions, are in delusion.

तेरीआ खाणी तेरीआ बाणी ॥ बिनु नावै सभ भरमि भुलाणी ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

*Yours are the four sources of creation. Your words they speak.
But without the Name all are deluded by doubt.*

This Name can be obtained by serving a Perfect Master only. It cannot be had without Him.

गुर सेवा ते हरि नामु पाइआ बिनु सतिगुर कोइ न पावणिआ ॥

-- आदि ग्रन्थ (माझ म० 3, पृ० 116)

*By the Service of the Master; the Name of the Lord is obtained.
Nobody can have it except through a Perfect Master.*

Benefits of Naam

The Gurbani has enumerated numerous benefits of the Name. The Name is the bread of life, which strengthens the soul. It is the water of life, which refreshes the soul. The body derives strength from the soul. The Name is the root of all. It gives motion and speed to the spiritual life, and therefore spiritually, man evolves more rapidly. The Name is the sovereign remedy for all diseases and leads to lasting happiness.

- Naam is the sole remedy to all ailments and gives happiness.

सरब रोग का अउखदु नामु ॥ कलिआण रूप मंगल गुण गाम ॥

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 274)

Naam is panacea, the remedy to cure all ills. Singing the Glory of God is the embodiment of bliss and emancipation.

The Name helps us in both the worlds and accompanies us here and hereafter. Nothing else accompanies us.

बाहरि जनेऊ जिचरु जोति है नालि ॥ धोती टिका नामु समालि ॥

ऐथै ओथै निबही नालि । विणु नावै होरि करम न भालि ॥

-- आदि ग्रन्थ (आसा म० 1, पृ० 355)

The sacred thread is of avail only if there is Divine Light within. A loin cloth and forehead mark are of value, only if we cherish the Name. The Name alone remains with us both here and hereafter; we should seek nothing other than the Name.

रसना जपीऐ एकु नाम ॥

ईहा सुखु आनंदु घना आगै जीअ कै संगि काम ॥

-- आदि ग्रन्थ (गउडी म० 5, पृ० 211)

Utter the Name of the One alone with your tongue, and you will be blessed with immense bliss. Hereafter also, It keeps company with your soul.

जिह मारगि इहु जात इकेला ॥ तह हरि नामु संगि होत सुहेला ॥

-- आदि ग्रन्थ (गउडी सुखमनी म० 5, पृ० 264)

Upon that path, where you must go all alone, there, only the Lord's Name shall go with you in order to sustain you.

नामु मिलै चलै मै नालि ॥ बिनु नावै बाधी सभ कालि ॥

-- आदि ग्रन्थ (गउडी दखनी म० 1, पृ० 152)

I seek the Name, which goes with me forever; for, without the Name, all are in the bondage of Kaal.

- Benefits of hearing and believing in Naam.

Guru Nanak has given the benefits of listening to and believing in the Name in the 8th to 11th Stanzas of the Jap Ji Sahib. He says,

सुणिऐ सिध पीर सुरि नाथ । सुणिऐ धरति धवल आकास ॥

सुणिऐ दीप लोअ पाताल ॥ सुणिऐ पोहि न सकै कालु ॥

नानक भगता सदा विगासु ॥ सुणिऐ दूख पाप का नासु ॥

The Adepts, Masters, gods and yogis hear it, the bull supporting the earth and sky hears It. It is heard in the earth, the spheres and the underworlds. On hearing It, one becomes immune from death. O Nanak, devotees are ever in bloom; on hearing It their sins are destroyed. (Jap Ji)

सुणिऐ ईसरु बरमा इंदु ॥ सुणिऐ मुखि सालाहण मंदु ॥

सुणिऐ जोग जुगति तिन भेद ॥ सुणिऐ सासत सिमृति वेद ॥

नानक भगता सदा विगासु । सुणिऐ दूख पाप का नासु ॥

Ishwar, Brahm and Indra hear It, by hearing It, the lowly become pure. By hearing It, one knows the means of divine union and the secrets of the body. By hearing It, one understands the Shastras and the Smritees and the Vedas. O Nanak, the devotees are ever in bloom; by hearing It, their sins are destroyed. (Jap Ji)

सुणिऐ सतु संतोखु गिआनु ॥ सुणिऐ अठसिठ का इसनानु ॥

सुणिऐ पड़ि पड़ि पावहि मानु ॥ सुणिऐ लागै सहजि धिआनु ॥

नानक भगता सदा विगासु ॥ सुणिऐ दूख पाप का नासु ॥

By hearing It, you obtain righteousness, contentment and knowledge. By hearing It, you bathe at all the sixty-eight sacred

spots. By hearing and studying It, you get the Name; on hearing It, you contemplate with ease. O Nanak, the devotees are ever in bloom; by hearing It their sins are destroyed. (Jap Ji)

सुणिऐ सरा गुणा के गाह ॥ सुणिऐ सेख पीर पातिसाह ॥

सुणिऐ अंधे पावहि राहु ॥ सुणिऐ हाथ होवै असगाहु ॥

नानक भगता सदा विगासु ॥ सुणिऐ दूख पाप का नासु ॥

-- आदि ग्रन्थ (जप जी म० १, पृ० २-३)

By hearing It, one becomes the admirer and recipient of Divine Virtues. On hearing It, one becomes a Sheikh (great man), a Master and a king. On hearing It, the blind see the way. On hearing It, the unattainable is attained. O Nanak, the devotees are ever in bloom; by hearing It, their sins are destroyed. (Jap Ji)

The benefits of the ever-resounding Melody of the Name becoming manifest are many. On hearing it, one can attain the status of Adepts, Masters and demigods. One comes to know the power supporting the entire creation, the earth, the skies, the islands and the underworlds and learns how to go beyond the reach of death.

The powers of Brahma, Vishnu and Shankar are acquired by him. Even the lowliest person becomes virtuous. One achieves proficiency in yoga and understands the secrets of the body. One understands the real meaning of the religious books, the Shastras, the Smritees and Vedas.

By hearing the Melody, one gets truth, contentment, true knowledge and the purity of sixty-eight sacred pilgrim-stations. By singing the praises of the Name, one is honoured in all lands and can concentrate easily. By hearing it one receives all the divine virtues. One becomes a leader, a Master and a true king. His soul finds its way to spiritual regions. The Name serves as a support for the soul. With its aid, the soul transcends the realms of mind and Maya, is freed from their influence and reaches its Original Home. By hearing it, one is ever in bliss. All sins and sufferings vanish.

What is meant by hearing? Guru Sahib clearly states that by this, is meant the hearing of the Melody of the Name and nothing else.

नाइ सुणिऐ सभ सिधि है रिधि पिछै आवै ॥
 नाइ सुणिऐ नउ निधि मिलै मन चिंदिआ पावै ॥
 नाइ सुणिऐ संतोखु होइ कवला चरन धिआवै ॥
 नाइ सुणिऐ सहजु ऊपजै सहजे सुखु पावै ॥

- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Lord's Name, one becomes an Adept, endowed with occult powers and prosperity. Hearing the Name, one is blessed with the Nine Treasures, and all one's wishes are fulfilled. Hearing the Name one gets contentment, and Maya worships at one's feet. Hearing the Name one gains tranquillity, and is ever in bliss.

नाइ सुणिऐ सुचि संजमो जमु नेडि न आवै ॥
 नाइ सुणिऐ घटि चानणा आन्हेरु गवावै ॥
 नाइ सुणिऐ आपु बुझीऐ लाहा नाउ पावै ॥
 नाइ सुणिऐ पाप कटीअहि निरमल सचु पावै ॥
 नानक नाइ सुणिऐ मुख उजले नाउ गुरमुखि धिआवै ॥

- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Name, one is sanctified. One achieves self-control and goes beyond the reach of death. Hearing the Name, one is illumined and one's inner darkness is dispelled. Hearing the Name, one knows oneself, and gets the Treasure of the Name. Hearing the Name, sins are washed away and one attains God's Immaculate Truth. O Nanak, pure is one's countenance if one hears the Name. It is through Guru's Grace, that one contemplates the Name.

नाइ सुणिऐ मनु रहसीऐ नामे सांति आई ॥
 नाइ सुणिऐ मनु त्रपतीऐ सभ दुख गवाई ॥
 नाइ सुणिऐ नाउ ऊपजै नामे वडिआई ॥

- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Name, one is in bloom; through the Name one is comforted. The mind is satisfied with the Name, and one is delivered from all sorrows. Hearing the Name, one earns a good name, and is blessed with Glory.

On hearing the Name, man becomes super-conscious. On knowing God's law, he shapes his life accordingly and merges his will in His Will. The state of such men is described in the Jap Ji Sahib from Stanzas 12 to 15:

मंने की गति कही न जाइ । जे को कहै पिछै पछुताइ ॥
कागदि कलम न लिखणहारु ॥ मंने का बहि करनि वीचारु ॥
ऐसा नामु निरंजनु होइ ॥ जे को मनि जाणै मनि कोइ ॥

Those who believe are in a state sublime, their virtues one cannot describe. No paper, no pen, no scribe, can tell of their high condition. Such is the Name of the Immaculate One, were one to believe with all one's heart. (Jap Ji)

मंनै सुरति होवै मनि बुधि ॥ मंनै सगल भवण की सुधि ॥
मंनै मुहि चोटा ना खाइ ॥ मंनै जम कै साथि न जाइ ॥
ऐसा नामु निरंजनु होइ ॥ जे को मनि जाणै मनि कोइ ॥

Those who believe, their minds awaken to higher consciousness, to inner knowledge of all spheres; for them there is no sorrow, no fear of death. Such is the Name of the Immaculate One, were one to believe with all one's heart. (Jap Ji)

मंनै मारगि ठाक न पाइ ॥ मंनै पति सिउ परगटु जाइ ॥
मंनै मगु न चलै पंथु ॥ मंनै धरम सेती सनबंधु ॥
ऐसा नामु निरंजनु होइ ॥ जे को मनि जाणै मनि कोइ ॥

The path of the faithful shall never be blocked. The faithful shall depart with honor and fame. The faithful do not follow empty religious rituals. The faithful are firmly bound to the Dharma. Such is the Name of the Immaculate Lord. Only one who has faith, comes to know such a state of mind. (Jap Ji)

मंनै पावहि मोखु दुआरु ॥ मंनै परवारै साधारु ॥
मंनै तरै तारे गुरु सिख ॥ मंनै नानक भवहि न भिख ॥
ऐसा नामु निरंजनु होइ ॥ जे को मनि जाणै मनि कोइ ॥

-- आदि ग्रन्थ (जप जी म० १, पृ० ३)

The faithful find the Door of Liberation. The faithful uplift and redeem their family and relations. The faithful are saved, and carried across with the Sikhs of the Guru. The faithful, O Nanak, do not wander around begging. Such is the Name of the Immaculate Lord. Only one who has faith comes to know such a state of mind. (Jap Ji)

The state of such persons is beyond description. Paper, pen and intellect have no power to describe them. By meditating on the Name, the latent faculties of a man get awakened. One comes to know the secrets of all regions. One does

not suffer from worldly attachments and Maya. One does not have to accompany Yama (the angel of death) in the end.

In the spiritual regions, no impediments are placed in the way of one who accepts the Name. One goes there without let or hindrance and he is respected there. Since one is connected with the Name, one does not have to visit the narrow lanes of Yama. One, who accepts the Name, reaches the gates of salvation and becomes a benefactor of his family also. He himself swims across the ocean of the world, and in the position of a Master, he becomes the means of saving his disciples. He is never ensnared by Maya. The Name is free from Maya. Wonderful benefits are obtained by believing in it. It is only when one is destined, that one can get these benefits and it is indeed a rare one who does so.

The Gurbani further makes it explicit that acceptance means believing in the Name.

नाइ मंनिऐ कुलु उधरै सभु कुटुंबु सबाइआ ॥
 नाइ मंनिऐ संगति उधरै जिन रिदै वसाइआ ॥
 नाइ मंनिऐ सुणि उधरे जिन रसन रसाइआ ॥
 नाइ मंनिऐ दुख भुख गई जिन नामि चितु लाइआ ॥
 नानक नामु तिनी सालाहिआ जिन गुरु मिलाइआ ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1241-42)

With faith in the Name, all one's ancestors and family are saved. With faith in the Name, one's associates are saved; enshrine it within your heart. With faith in the Name, those who hear it are saved; let your tongue delight in it. With faith in the Name, pain and hunger are dispelled; let your consciousness be attached to the Name.

O Nanak, they alone Praise the Name, who meet with the Guru.

नाइ मंनिऐ दुरमति गई मति परगटी आइआ ॥
 नाउ मंनिऐ हउमै गई सभि रोग गवाइआ ॥
 नाइ मंनिऐ नामु ऊपजै सहजे सुखु पाइआ ॥
 नाइ मंनिऐ सांति ऊपजै हरि मंनि वसाइआ ॥
 नानक नामु रतनु है गुरुमुखि हरि धिआइआ ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1242)

With faith in the Name, evil-mindedness is eradicated, and the intellect is enlightened. With faith in the Name, egotism is eradicated, and all sickness is cured. Believing in the Name,

The Name wells up, and intuitive peace and poise are obtained. Believing in the Name, tranquility and peace well up, and the Lord is enshrined in the mind. O Nanak, the Name is a jewel; the Gurmukh meditates on the Lord.

नाइ मंनिऐ सुरति ऊपजै नामे मति होई ॥

नाइ मंनिऐ गुण उचरै नामे सुखि सोई ॥

नाइ मंनिऐ भ्रमु कटीऐ फिरि दुखु न होई ॥

नाइ मंनिऐ सालाहीऐ पापां मति धोई ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1242)

Believing in the Name, one's consciousness expands; through the Name does one become wise. Believing in the Name one utters the Lord's virtues; through the Name does one sleep in peace. Believing in the Name one is rid of doubts, and thereafter one comes not to sorrow. Believing in the Name one praises God, and the sinful mind is cleansed.

- Through the practice of Naam, one who has been asleep for generations awakens and realizes himself.

गुर परसादि नामि मनु लागा ॥ जनम जनम का सोइआ जागा ॥

-- आदि ग्रन्थ (गउडी गुआरेसी म० 5, पृ० 184)

By the Master's Grace, one is attuned to the Name, and one is awakened from the slumber of Ages.

नाइ सुणिऐ आपु बुझीऐ लाहा नाउ पावै ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Name, one realizes one's self and earns the benefits of the Name.

- By merging with Naam, one unites with the Lord and the light merges in the Flame. One lives in the living presence of the Lord. He is blessed and generations of his relations are redeemed.

नव निधि नामु निधानु रिधि सिधि ता की दासी ॥

सहज सरोवरु मिलिओ पुरखु भेटिओ अबिनासी ॥

- आदि ग्रन्थ (सवैये म० 4, पृ० 1397)

The Nine Treasures of the Name and occult powers and prosperities are his slaves. He attains the sea of equipoise, and meets the Eternal God.

अनदिनु नामे रतिआ जोती जोति समाइ ॥

जोती हू प्रभु जापदा बिनु सतगुर बूझ न पाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

He is absorbed in the Name day and night, and light merges with the Flame. Through this inner Light, the Lord is known. No one can know this except through a Master.

जिना अंदरि नामु निधानु हरि तिन के काज दयि आदे रासि ॥

तिन चूकी मुहताजी लोकन की हरि प्रभु अंगु करि बैठा पासि ॥

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

Those who have the Treasure of the Lord's Name deep within their hearts, the Lord resolves their affairs. They are no longer subservient to other people; the Lord God sits by them, at their side.

नामे दरगह मुख उजले ॥ नामे सगले कुल उधरे ॥

-- आदि ग्रन्थ (गौड म० 5, पृ० 863)

Through the Name, one is honoured in His Court. Through the Name, are whole generations of his redeemed.

नामे नामि करे वीचारु ॥ आपि तरै कुल उधरणहारु ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 362)

He who contemplates on the Name and the Lord, redeems himself and generations of his relations.

- Through the practice of Naam one is illumined within. One comes to know of the three worlds and attains the fourth stage.

नामे ही घटि चानणा नामे सोभा पाई ॥ नामे ही सुखु ऊपजै नामे सरणाई ॥

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

Through the Name is the heart illumined; through the Name is all glory. Through the Name is all bliss; accordingly, I seek refuge in the Name.

नामि रते त्रिभवण सोझी होइ ॥ नानक नामि रते सदा सुखु होइ ॥

-- आदि ग्रन्थ (रामकली म० 1, पृ० 941)

Imbued with the Name, one knows the mystery of the Three Worlds. Imbued with the Name, one is ever in bliss.

करि किरपा जिसु आपनै नामि लाए ॥

नानक चउथे पद महि सो जनु गति पाए ॥

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 284)

Whom He in His Grace attunes to His Name; O Nanak, in the Fourth State, those humble servants attain salvation.

- Through Naam one is freed from the snares of Yama and is rid of birth and death. One does not go to hell. One breaks off all worldly fetters and attains salvation.

जन नानक नामु धिआइआ मेरी जिंदुडीए जमकंकरु नेड़ि न आवै राम ॥

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 540)

O Nanak, blessed are those who dwell upon the Name; the Messengers of Death do not go near them.

नाइ सुणिऐ सुचि संजमो जमु नेड़ि न आवै ॥

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1240)

Hearing the Name one is sanctified, one gains self-control and is not touched by Yama, the Lord of Death.

नामे ही हम निरभउ भए ॥ नामे आवन जावन रहे ॥

-- आदि ग्रन्थ (गौड म० 5, पृ० 863)

We have become fearless because of the Name; because of It, we are free from coming and going.

नंना नरकि परहि ते नाही ॥ जा कै मनि तनि नामु बसाही ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 257)

Those whose minds and bodies are filled with Naam, the Name of the Lord, shall not fall into hell.

बंधन तोड़ै मुकति होइ सचे रहै समाइ ॥

इसु जग महि नामु अलभु है गुरुमुखि वसै मनि आइ ॥

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 644)

One breaks one's bonds and is emancipated and is merged in the True One. The Name in this world is hard to attain. Through the Guru is the Name enshrined in the heart.

Numerous other benefits of the Name are mentioned in the Gurbani. By its practice the method, union with the Lord is obtained and one's life becomes fruitful. The mind is contented. Lust, anger, cravings, attachment and so forth leave. Sins, perversions and egotism are destroyed. One is saved from the poison of Maya and one gets happiness, bliss and peace. Being absorbed in the Name is constant austerity, and one becomes free from the effects of karma. One meets no impediments. One becomes pure and merges in Truth. One, who practic-

es the Name, is loved by the Master. He, in whose heart the Name dwells, is master of millions and the king of all.

The Gurbani also mentions the sufferings of those who remain devoid of the Name. Keeping all these things in view, the Gurbani greatly emphasizes the need for the practice of the Name.

नामु जपहु मेरे गुरसिख मीता ॥

नामु जपहु नामे सुखु पावहु नामु रखहु गुरमति मनि चीता ॥

नामो नामु सुणी मनु सरसा ॥ नामु लाहा लै गुरमति बिगसा ॥

नाम बिना कुसटी मोह अंधा ॥ सभ निहफल करम कीए दुखु धंधा ॥

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

Repeat the Name, O my seeker friends, and so attain peace, by enshrining the Name in the heart with Guru's Grace. Without the Name, one is cursed, and blinded by attachment, and all his actions prove fruitless, and lead to involvement and pain.

जब लगु जोबनि सासु है तब लगु नामु धिआइ ॥

चलदिआ नालि हरि चलसी हरि अंते लए छडाइ ॥

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 82)

As long as there is youth and health, meditate on Name. Along the way, the Lord shall remain along with you, and in the end, He shall save you.

Repeated prayers are made for the gift of the Name.

हरि के जन सतिगुर सत पुरखा हउ बिनउ करउ गुर पासि ॥

हम कीरे किरम सतिगुर सरणाई करि दइआ नामु परगासि ॥

-- आदि ग्रन्थ (ब्रजरी म० 4, पृ० 492)

I beseech You, O True Guru, the True Being, my Lord. We, the humble and the lowly, have sought Your Refuge; take pity and awaken the Name within us.

जाचिकु जाचै नामु तेरा सुआमी घट घट अंतरि सोई रे ॥

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 209)

The beggar begs for Your Name, O Lord and Master, God is contained deep within the nucleus of each and every heart.

It is necessary to get initiation from a Master, who is an Adept in the Practice of the Name, so that this life may become fruitful and one may be blessed in the Lord's Court.

जिनी नामु धिआइआ गए मसकति घालि ॥

नानक ते मुख उजले केती छुटी नालि ॥

-- आदि ग्रन्थ (जप जी पृ० ८)

Those who have meditated on Naam, the Name of the Lord, and departed after having worked by the sweat of their brows – O Nanak, their faces are radiant in the Court of the Lord, and many are saved along with them.

The Lord's Names (Hari Naam and Ram Naam)

The Name is the Supreme Lord. It is the Creator of all. It is all in all. Everything comes from it. In the Gurbani the Supreme Lord has been called Hari हरि. The Name is indistinguishable from God. It is His Name and emanates from Him. It is, therefore, called Hari Naam हरि-नाम, the Lord's Name. In order to make this clear, the Name has, in different places, been called Hari Naam by Guru Nanak and his successors. The Name pervades everywhere; there is no place without it. In order to make this fact clear, this all-pervading Name has been called Ram Naam राम-नाम (the all-pervading Name) in the Gurbani. By Ram is meant that which pervades everywhere or is omnipresent.

Hari Naam has many benefits, as the Gurbani explains. Perversion and sin are destroyed. Egotism is obliterated. Occult and spiritual powers are obtained. All wishes are fulfilled. Happiness and peace are attained. One obtains salvation. By its practice, not only does one cross the ocean of existence himself, but he also helps his generations to do so. He is emancipated, while still living.

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